

SOCIAL GROWTH AND STABILITY

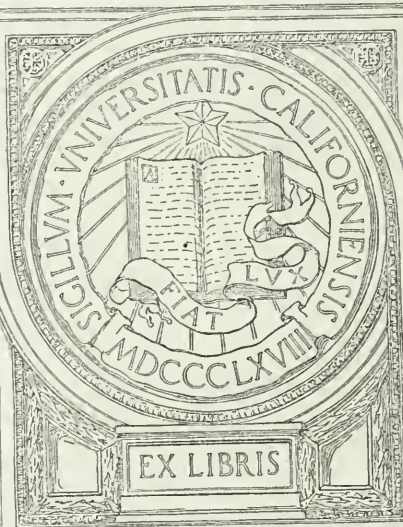
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SOCIAL GROWTH AND STABILITY

A CONSIDERATION OF
THE FACTORS OF MODERN SOCIETY AND
THEIR RELATION TO THE
CHARACTER OF THE
COMING STATE

BY
D. OSTRANDER
AUTHOR OF "THE LAW OF FIRE INSURANCE."

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TO MY WIFE,

THE MONITOR OF MY HEART AND THE
PRIESTESS OF MY HOME FOR WELL-NIGH FORTY YEARS,

THESE PAGES ARE
AFFECTIONATELY DEDICATED.

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FOREWORDS.

In one way and another mankind has always been seeking happiness. The primitive man may have found his chief satisfaction in appeased hunger, rest, and dominion over animals of field and forest. With a somewhat better development, it is probable that the ambition for dominion on the part of the strong over the weak resulted in outrage and oppression, and that for mutual protection tribal relations were established. Out of these rude primitive compacts, society has grown. From the beginning its chief purpose has been to extort justice from power. The conflict between opposing interests has never ceased; the strong have asserted the "right divine" to appropriate the labor of others. This claim has been contested by those whose interests have been threatened. The individualism of the earlier centuries was absolute and despotic; this weakened and finally disappeared among the Western nations. Meanwhile, the races in their efforts to find the

largest measure of happiness have so strengthened the bonds of society and so enlarged its offices, that mutual protection has been secured; and in this protection has been found the peaceful enjoyment of homes, literature, and art, the best fruits of a civilization, of which man in his primitive state could have had no conception. Between the creative and conserving agencies and those of a destructive character, there has been a long continued warfare. Sometimes one class has dominated, and sometimes another. The supporting and coöperating forces of good are always more constant and have a greater vitality than those of evil. This principle in the evolution of society has in the great struggle for supremacy kept the interests of humanity ascendant. Not from all these contests has the good come forth triumphant; there have been dark moments in which truth and righteousness have been trampled into the blood-soaked earth, but they have risen again without loss of prestige or power. The Creating Wisdom saw that mankind would in the best manner work out its destiny, if its best good were put in the line of its most constant effort. Man in his limitations of knowledge often does things which bring misery instead of joy, but it

is impossible to conceive of persons deliberately pursuing a course of action that they know must inevitably result in a larger measure of sorrow than happiness. Man's first desire, and perhaps that which is strongest, is to be free from pain. Next comes his longing for positive pleasures. These consist in the abundant satisfaction of his natural wants, the gratification of his esthetic tastes, the opportunities to acquire knowledge and to secure the esteem of his fellows. The race now understands that the good of the individual is inseparably connected with the good of all, and that all must strive together in order to secure the highest welfare of each. But the declaration that this is understood should be qualified. It is no doubt true that everyone in some sense feels himself a competitor with every other person in the universe, and that there is some inexplicable antagonism of interest. This vague feeling of personal isolation may proceed partly from the fact that man has not yet entirely overcome the aboriginal instincts of his nature, and partly because he only obscurely apprehends the fact of the unity of the race. It should be the first purpose of education to resolve this nebulousity into distinct ideas of duty, and to

put men in harmony with the progressive and uplifting agencies which have been active in the evolution of society and the advancement of civilization.

The author, in offering another book to the public, has no other apology than a desire to promote a better understanding in regard to men's relations to one another, and to stimulate increased effort in behalf of the unfortunate wage earner, from whom is withheld his just proportion of the benefits which have come to this age by reason of the great discoveries in mechanical science.

THE AUTHOR.

SOCIAL GROWTH AND STABILITY.

AN INDUSTRIAL REVOLUTION.

It is no recent discovery that man suffers, chiefly because he deserves to. With much laboriously applied thought he has been able to unravel many of the tangled skeins that have engaged human effort, and defied the best virtue and highest wisdom of his fathers; but no one yet has been active enough to dodge the forked lightnings, nor wise enough to study out the means of escaping from the consequences of his own actions. The penalties of the moral law are as inexorable as those of the physical. "The wages of sin is death." This is true in respect to all conditions and all times. No moral or social order will ever be subject to rules less imperative or less certain of enforcement. Life consists of relations and agencies innumerable and complex. The inter-action

of these will produce either harmonious results or warring confusion, as they are directed by wisdom and love, or by folly and hate.

Starting with this predicate, it is to be considered wherein in certain particulars man's happiness is related to his duty. Who is there that shudders at human degradation and has tears to shed for human sorrow, who has not observed with surprise and alarm the rapid increase both of pitiful need and unpitied vagrancy in this country? "The tramp" is a well-known character, and is now a recognized element of social danger. This unwashed and ill-fed specimen of disorder and crime is as familiar to American society as was a similar species of vagabond to the people of England in the latter part of the seventeenth century. The causes which have developed this social and moral plague, this mixed element of want and crime, of pauperism and villainy, are to be particularly noticed in this discussion. To the last generation of Americans, the tramp and the potato-bug were unknown; and while they made their appearance at about the same time, it is not to be supposed that there is any relation between the two

events. The Colorado beetle is the most nauseating, persistent, and destructive pest the American farmer has ever known, and in both town and country the idle and vicious tramp is abhorred and feared; but unlike the all-devouring beetle, there is no mystery in his appearance; his origin and the unfortunate causes of his development are understood. They may be clearly distinguished from the causes existing in England in the seventeenth century. Political dissensions of great bitterness, a chronic condition of excitement, internal strife and foreign war, had broken up and destroyed English industries of that time. From such like causes this country has suffered nothing. Its social and political institutions have undergone no change; it has been blest with years of peace and abundant harvests; and while the discussion of questions of tariff and finance has been so general and so earnest as to leave a marked impression upon the public mind, it can have had no important agency in bringing about present conditions of economic distress. Independent of political parties and party intrigues, for the last quarter of a century there has been slowly and steadily going forward a social and

industrial revolution, which has been unguided and largely unsuspected by the great mass of the American people. At first and until recently, it was more a sentiment than a movement. Without directed effort and almost unconsciously, the silent germinating processes have ended in conditions that are aggressive and mandatory, menacing the peace and order of society.

FOREIGN AND NATIVE LABOR.

The physical conditions of this country, as well as the social and material state of its people, during the last forty years have undergone most extraordinary changes. Money without stint has been disbursed in making permanent improvements, embracing a vast system of transportation facilities. For the completion of these enterprises, for the opening of new states and the developing of their rich and extensive mines, there has been much of the time a large demand for labor at remunerative prices. To supply this demand there have been drawn with imprudent zeal from England, Europe, and even Asia, millions of their willing but idle hands. These strangers have come to this country,

often by the help of emigration societies, and always to find a hearty welcome and ready employment at good pay, in felling the forests and converting them into lumber, cultivating the prairies, digging canals, laying lines of railroads, building cities, operating factories, etc. Besides this imported labor, there has always been a large native element of working men and women, who have grown up, as it were, out of the free soil, and who have been taught to honor labor as the privilege and duty of every citizen. It is indeed within the memory of the present generation, that the boast of being the children of toil was substantially true; for there has never been any real class aristocracy, despising labor. There has never been any considerable part of the population who have been consumers, producing nothing of benefit to their fellow countrymen. In this particular this country has stood almost alone among the peoples of the world.

The rich compete with the poor, even in the same employments, and the number of persons in this country who will not acknowledge their respect for the working man or woman is very small. It may be admitted that there is a barely noticeable tendency in the larger towns to divide society on property

lines. This is in no sense pronounced, and in most cases will not be understood as expressing indifference or want of sympathy by one class for the other. The conditions of social life refer more frequently to the question of harmonies and the accidents of situation. Persons engaged in the same class of duties, as in the trades and professions, find, as a rule, among one another a more profitable and congenial fellowship. With others it will often be a matter of attraction or propinquity. Companionship is found in sympathetic natures ; when the conditions are recognized, there are no artificial distinctions that will hinder it.

RAILROADS AND MACHINERY.

If the last forty years has been a period unparalleled in building up and developing the wealth and material resources of this country, it has also been one in which the inventive genius has been especially active. In the advancement of mechanical science there has been found much good fortune. There has come to exist, through the creative energy of genius, a large number of useful inventions, which have added to the means of enjoyment, and in many instances have multiplied immeas-

urably the productive capabilities of human hands. It is within the life-time of a middle-aged person that electricity was unknown as a mechanical force, and that steam even was but little used as a motor. While still on the narrow border grounds of empirical knowledge concerning electricity, it is believed that its possibilities for usefulness are vast beyond conception. The improvements made in the steam engine during the last thirty years have brought steam power into general use, and it is now performing a service for mankind that would tax to exhaustion the feeble energies of many millions of human hands. The strangers, too, who came here from the old world to dig canals and build railroads, were soon engaged in labor-saving work, for it will be understood that the carrying business of this country, if undertaken without these facilities, would employ continuously a fourth part of the entire population. In the improved machinery for farms and in the various departments of manufacturing, manual labor has been so increased in productiveness as to defy all computation. With these immensely enlarged capabilities of multiplying the powers of communication and of producing the comforts and conveniences of

life, many unlooked-for and otherwise impossible changes have taken place in business and social relations.

OVERPRODUCTION AND COMMERCIAL STAGNATION.

The inevitable effect of this very extraordinary period of stimulated development, under this industrial system, has been to bring increased hardships to the unskilled and poorer classes of working men. Those who had been engaged in the carrying business when the improved facilities for steam transportation were introduced and the old order of things gave place to the new, generally sought employment in agriculture, mining, or manufacturing. The "young man went West," and taking with him improved machinery, the barren prairies were soon transformed into fruitful fields. Towns sprung up at convenient centers for traffic, and the building of factories became epidemic, until the rattle and hum of loom and saw became everywhere a familiar sound, from ocean to ocean.

For a long time capital and labor had been the best of friends. They had re-

sponded to each other's needs and co-operated for the promotion of the general good. They had voted the same ticket at the polls and read from the same prayer book at church; but at the moment when their opportunities were greatest for serving one another and the public most, they fell apart; at a time marking the greatest mechanical triumphs of all the ages, a period of unprecedented opportunity, the close friendly relations for a long time existing between the wage-earner and the wage-payer were broken off. The productions of factory and field have increased from year to year, but unfortunately for continued prosperity, consumption has not increased in the same ratio. Year after year the supply has exceeded the demand, markets have weakened, prices have declined to the minimum, until to-day there is an absolute glut of everything that comes from farm or workshop. Stagnation, the inevitable result, is everywhere, and the person who has no reserves and no means of providing for his personal wants and those of his family except by the labor of his hands, is the first, and most seriously, to suffer. "Man has wrought out cunningly contrived inventions;" he has with much thought

and unwearied persistence constructed complicated and tireless machines, that the labor of his hands might be made more productive; nor dreamed he ever that these inventions of his brain, the triumphs of his art and genius would in after time become a dangerous competitor in his hard struggle for existence. But it must be acknowledged that in a modified sense this is the case of the working men to-day, who are required to "step down and out" that their places may be occupied by these competing labor-saving machines.

A READJUSTMENT NECESSARY.

When the manufacturer can place a machine in his mill that will do more work and do it better than the wage earner, who was before employed to perform the same service, the wage earner with his tired limbs, aching heart, and immortal soul, which has made him heir of the ages and brother of the angels, is certainly beaten in the competition, and must inevitably retire. Nor in his discrimination against his former operative and in favor of the newly invented machine, is the manufacturer in any sense to be blamed. In the "warp and woof" that goes to his looms

he cannot mix the tender threads of human sympathy, for he, too, is in the field of competition, where only those who can produce the best article for the least money can hope to succeed. While over-production is the immediate and apparent cause of the widespread depression and distress in business, it is not thought that the causes which have led to this condition are necessarily permanent. It is not necessary to put aside the discoveries and inventions of the last half century, but to wisely bring about a readjustment to the new conditions, in reference to which there must hereafter be action. It "goes without saying" that the effect of over-production is to cheapen, and in this result only a small class is benefited; for the consumer of one thing, it will generally be found, is the producer of another, and what is saved on the article consumed is lost on that produced; thus results diminished ability to buy, and thus less is consumed, less comfort enjoyed, and the markets left in a worse state of congestion. Never before were granaries and warehouses so full; universal plenty prevails, and there is now presented the strange paradox of want and distress arising from an excess of abundance. The explanation is easy; production

must stop for the want of a market, and the working man is without employment because the products of the workshop and farm must be sold at prices that compel their owners to cease operations. There are possibly in the United States to-day more than a million persons who are able and have the desire to work, but who are chafing in idleness because there is nothing to do. Many of these have not enough reserves to purchase a ton of coal or a month's provisions. This condition of things is not consistent with a sound political economy, nor, as has been recently taught, with the continued peace and security of society.

If the causes referred to, which have destroyed the equilibrium between supply and demand, and with it the former stable conditions of peace and reasonable comfort, are to become permanently incorporated into industrial order, governing production and forming the basis of business activities, it follows almost necessarily that the difficulties of working men will increase from year to year.

SOCIETY TO PROTECT ITS MEMBERS.

One cannot say to the factory operative, whose place at the mill has been filled by a "late invention," nor can he say to the common laborer, who is folding his hands in idleness, that "there are wide stretches of untilled prairie in the new states of the West," and that they "can find free homes and an abundance of bread by going thither;" for it has been often demonstrated that he who goes with his family into a new country, without the means of providing shelter from the storm and cold, without seed and a year's provisions, without a team and the necessary implements for tilling the soil, is no better assured of subsistence than if he had remained at home unemployed. Nor can one say to these persons that they "should form co-operative associations, aggregate their capital, build factories, and employ their own labor;" for besides the difficulty of providing capital and for the competent management of a complicated business, requiring skill and experience, it must be remembered that there is already an over-production; that the competition between producers is so close and prof-

its so small that the manufacturer who can control capital may be presumed to operate on a scale that will cheapen his productions to the minimum ; and with the additional advantage he will ordinarily have in controlling the markets, competition will be found unequal and co-operation will suffer defeat when it had hoped most for success.

In considering this hard outlook for the poorer classes of working men, it is often said that this extremity of deprivation and suffering has proceeded primarily from the improvident manner in which they have used their means and opportunities in life. This in many cases may be and doubtless is true, and properly enough in some small measure weakens the sympathy felt for their distress, but it does not lessen the responsibility of carefully and promptly considering the best methods of providing for the future, and thereby avoiding the very serious consequences which are possible to result, irrespective of the special causes that have contributed to increase the difficulties of the case. The exigency is of so grave a character that it cannot be met by throwing back the blame upon the principal sufferers, nor can it be met by

temporary expedients nor bridged over with occasional charities.

It cannot be denied that personal responsibility is inseparable from every conscious act, but morally no one can be charged beyond knowledge of duty or power of performance. All persons are not created equal in respect to their capabilities of judging or doing. Many persons pass through life leaning upon others, with no power for independent action, and as incapable as children in caring for themselves. Of course they are improvident and are liable to be led into wasteful and even vicious ways. Their helplessness and folly call louder for the protection of society than for its punishment. The universal brotherhood of man is no idle fancy—his keeping is in the care of society, although the fact may be denied. Society should not permit a man who is physically strong to oppress and enslave one who is physically weak. In the higher ethics of conduct the same rule should govern for the protection of one who is mentally unfitted to contest his rights with those of greater intellectual power.

NOT CHARITY BUT STATESMANSHIP WANTED.

Want will of course press hardest with those who have always felt the chill and grip of its cold, merciless hand, and have long been familiar with the hard lines of its stern visage. It is found in its worst aspects in manufacturing towns and large cities; in hovels and cellars; among those who have been hidden away in the world's dark and filthy places, whose mental and moral faculties are undeveloped, untouched by the warming and germinating sunlight of religion and civilization. Want goes first to those who have suffered much and reasoned little. In this class are found marked elements of disorder and crime, elements that differ in no important particulars from the desperate and ferocious men and women who caused the French Commune of two decades ago to be long remembered for its atrocities. If no relief is provided, it is not impossible that the untaught and the criminal classes in American society may unite to produce social anarchy. On some occasion when the pressure is greatest, desperate with hunger and cold, they may demand food from those who

have the means to supply it; and should their lawless demands not be complied with, violence may result, and by force frenzied men may take, with danger to the state, that which they would have been glad to buy with the peaceful labor of their hands. Private and public charity may do something to defer, but not to avert this impending crisis. It is not charity, but statesmanship that must ultimately provide a remedy and secure the foundations of government.

SPENCER'S PHILOSOPHY vs. CHRISTIAN
PHILANTHROPY.

At one time the Spartans, having in view the development of a strong, hardy race, undertook through governmental supervision to select from among the infants born of Spartan mothers, which should survive and which perish. The normal condition of Spartan society was that of war. Her armies were not large, nor always victorious, but her soldiers were brave and gave prestige to their country on account of their prowess and endurance. It was soldiers of this stamp that Sparta wanted; vigorous, healthy men, who could wield with terrible effect the spear and

battle-axe, and be invincible in war. There was unmistakably a rude, barbarous kind of wisdom in this method of the Spartan law-makers to develop a race of men fitted for a life of danger and hardship. Sparta exists no longer except on the page of history; her brave, half-savage people having worked out and illustrated their ideas of greatness, and having performed with much faithfulness their little part in the world's growth, have long been at rest. But Sparta gave an example of heroism which has been an inspiration to succeeding generations.

The idea that "the fittest should survive," which found expression nearly thirty centuries ago in the laws of Lycurgus, is now repeated in the philosophies of Charles Darwin, Herbert Spencer, and other writers of the evolutionary school. Mr. Spencer, in his work on sociology, very frankly states that the best interests of the race demand that those who cannot survive by their own efforts should be allowed to perish; that, in fact, the weaklings of the world are a great hinderance in its development. The conclusions of Mr. Darwin, although not put in the same form, do not essentially differ. Nature, say these teachers, always works upon that

principle ; she throws a plank to no one who has fallen into the water ; her inexorable commands are to swim, and the individual who cannot or will not, must drown.

It will not be disputed that these philosophers are proceeding along the line of important scientific truths concerning which it is not best to be too exact, and considered only as glittering generalities are entitled to the most respectful attention. But when one contemplates the truth declared as the basis of action, a rule to govern conduct when brought into relations with nineteenth century men and women, he dissents from the proposition ; as a scientific concept, it passes unchallenged. It is not physical and intellectual giants that the world most needs. Man has other properties besides mind and muscle. These doctrines are destitute of sympathy and cannot be applied in any state of society advanced from barbarism. Science offers a good, remote and problematical, at the cost of that which is present and certain. Modern thought is essentially humane. Christian philanthropy reaches forth its hand to the weak ; it is never indifferent to the infirmities and suffering of any one ; it throws a plank to the exhausted and sinking

swimmer, and encourages his efforts to reach the shore. Nature, too, is somewhat kinder than these theorists would have one believe, for are not all weak and helpless when they enter the world? The wisest then are too foolish and the strongest too weak to care for themselves. In this condition of helpless inexperience, if left to swim or drown, their doom would be certain. Nature has left no one in these perils. Ever watchful of his needs she has taken care that he should survive, and anticipating the necessities and dangers of his situation she has provided for him the safest "life boat" in the strong instincts of parental love. In the practical application of the principle that the "fittest should survive," these men who think from the mountain tops of philosophy and apart from warm, pulsating life, to be consistent should abrogate all laws that have been made for the poor and unfortunate, affirming as they do that "the weak have no right to encumber the strong, nor the poor to be a tax upon the rich." Indeed, by some of this class of thinkers this doctrine is plainly declared and stoutly contended for.

THE BROTHERHOOD OF MAN.

For persons who have never felt the hard grip of want, seated in comfortable studies, possessed of means and opportunity to make every proper desire contribute to their happiness, it is an easy matter, and very likely an agreeable one, to discuss in learned diction and abstruse philosophic phrase general principles and fine-drawn theories, to define with a mockery of human sympathy and love which of Earth's sons and daughters may survive and contribute to the world's progress, and which, too, are in duty bound to take themselves out of the way, that the elect world, being rid of them, will get on the better.

Out among the struggling millions no clear line of separation can be found. There are shadings of light and darkness, gradations of vice and virtue, truth and falsehood, honor and infamy. No one is wholly good, and none is so bad as to be totally insensible to the suffering and love of his fellows. Thus, in the skein of life are mixed different colored threads. That one person is better or worse than another may cause no satisfaction

or regret, but why, is beyond the limitations of human knowledge. Could one understand all the contributory events of each individual life, he would probably indulge in less praise of one and blame of the other. In this social body as it exists there are nerves of the tenderest sympathy, which respond quickly to every "touch of nature." There is a brotherhood and a sisterhood of the race, which no law of evolution can annul. From among the lowest ranks of life have arisen some of the noblest characters that have given to the different civilizations their special preëminence, that have stimulated the worthiest aspirations and beckoned the race onward to the realization of its best possible ideals. Out in the streets, among those who are faint with hunger and cramped with cold, as they seek in vain for work and food on bitter wintry days; down in the hovels, where are haggard and heartsick men and half-fed and half-frozen wives and children, are found those who have in their hearts and bear about in their not quite hopeless misery the image of their maker. Men and women are there, with no worse fault than poverty; there, because they are mentally unable to cope with the adverse circumstances that have hedged

them about. They have received "the slings and arrows of outrageous fortune," and were too feeble in body or mind to pluck them out. The strong may rise superior to circumstances and ride triumphantly on the same flood by which the weak are overcome. Of these, judged by any of the standards of religion or morality, one class may be no less deserving than the other. Often it happens that the "good grows and propagates itself even among the weedy entanglements of evil." It is a very grievous thing to suffer from hunger and cold. The poor man who stands among his untaught and famishing children, knowing that he is powerless to answer their pitiful appeals for help, while there are glutted markets and a surfeiting abundance about him, sorrowfully realizes, without perhaps knowing how, that he and his family have been made the victims of some stupendous injustice; and indeed it will be well for society if, under some press of exasperating circumstances and stimulated by the sense of personal injustice, he does not seek reprisals in the overthrow of the state and a reconstruction of the social compact.

NO GRAPES FROM THORNS.

The question will be asked—it has many times been asked—how does it happen that this man and a hundred thousand others are unemployed, and thereby without the means of comfortably providing for their families? Who is chiefly at fault? It has frequently been answered that governments are instituted for the purpose of securing order and promoting the best interests of the governed. But it is declared that order cannot be permanently secured, and that the highest welfare of the governed is not attained while a large minority in society is living in ignorance and want. Men thus situated will seldom be good citizens, and it may be remarked that they often become very bad ones, troublesome and dangerous subjects of the state. The existence of a great evil, physical, social, or political, cannot be a matter of indifference to any, for in its effects all must in some measure be involved; the general prevalence of crime or pestilence concerns all classes, for all prize health and the security of their persons and property. This fact is significant of the

close relationship in which all are bound to one another.

In reference to social unity, Thomas Carlyle has related how a "poor Irish widow, her husband having died in one of the lanes of Edinburg, went forth with her three children, bare of all resources, to solicit help from the charitable institutions of that city. At this charitable institution and then at that she was refused, referred from one to the other and helped by none, till she had exhausted them all, till her strength and heart failed her and she sank down in typhus fever and died, infecting the lane with fever, so that seventeen other persons died in consequence of the disease," and he then adds, that the humane Scotch physician who had observed and reported the facts, asks as with a heart too full for speaking, "Would it not have been economy to help this poor widow? She killed seventeen of you. The forlorn Irish widow applies to her fellow creatures as if saying, 'Behold I am sinking, bare of help. You must help me; I am your sister, bone of your bone; one God made us; ye must help me.' They answer, 'No, impossible, impossible. Thou art no sister of ours.' But she proved

her sisterhood,—her typhus fever killed them. They actually were her brothers, though denying it.”

It is an easy matter to multiply instances showing conclusively that the welfare of each is the welfare of all; that in the ordinary events of life, men are continually touching one another. From this contact only good should result, and it is otherwise only when the natural order of social relations becomes perverted. It not unfrequently happens that whole communities are involved in misfortune and sorrow, because of the ignorance or brutal propensity of a single person. This is illustrated in a railroad disaster which caused a shudder from ocean to ocean. While a well loaded passenger train was standing on the main track at a country station, awaiting the arrival of another train it was to pass on the siding, the engineer had occasion to leave his engine for a moment. A drunken brute from a neighboring saloon crept unobserved into the vacant cab, turned on the steam, set the train in motion, and hurried it away to meet the other, fast approaching, and to involve both in the ruin of terrible wreck. As one looks upon the scene of this disaster, hears the hissing of the hot steam, the crash

of the colliding cars, the shriek and groans of terrible agony, hears the crackle and sees the red flames enveloping the broken and mangled bodies of the unhappy victims, he may ask as did the good Scotch doctor, "Would it not have been economy for society to make a *man* instead of a crazed and insensible brute of him who was the agent of all this misery and ruin?"

"The stream will not rise above its fountain," nor in a democracy will government ever become just and worthy of confidence and support, until it is made so through the virtue and intelligence of the governed. It may as well be expected to "gather grapes of thorns and figs of thistles" as to expect that public affairs will be faithfully and intelligently administered and property and liberty made secure, while the voter is without shirts and potatoes, and with only confused and nebulous ideas of his rights and duties as a citizen.

CAPITAL AND LABOR TO SHARE AND SHARE ALIKE.

The weak have claims upon the strong, the poor have claims upon the rich, and it is not more a duty than it is an interest of

society to enforce these claims through the instrumentality of its governmental machinery. What society is called to do in this respect is not an offering of grace, a gift of charity. No provision of relief will be permanently useful that does not rest upon a business basis. The principle of equitable compensation must be affirmatively recognized in every act. The oppressive and artificial relations which have gradually grown out of conditions no longer existing should yield to the necessities of the new era, in reference to which other rules of action must be formulated. The first thing to be distinctly recognized is the enormously enlarged facilities for producing. This means a greater abundance, increased comforts, and *chiefly* shorter hours of labor. The wage-earner is entitled to share with capital all the benefits that proceed from the better application of mechanics to natural forces; otherwise he will not participate in any gain which has come to the age through the discoveries of science and the great achievements of inventive skill. The advantage secured through the agency of improved machinery is due in most cases to the brain activity of the wage-earner, while the devel-

opment of inventive thought has been aided by capital. The net result is fairly the property of both, as much so as air and sunlight. It is clear, then, that if the factory operative works the same number of hours for the compensation before received, he gains nothing on account of the improved machines, while the capitalist is able to produce a larger quantity and a better grade of goods, without increased cost, and thereby appropriates the entire benefits of the invention, so far as they are incident to the processes of manufacturing. It will not be denied that as consumers, the employer and employe are on the same plane of advantage; but the person supplying the labor is as much entitled to be recognized as a producer as the person supplying the capital, and should share in the benefits of improved machinery to the extent of being required to work less hours, with no reduction of pay.

MEETING COMPETITION.

With the loss of equilibrium between supply and demand, on account of the imprudent stimulation of production, the markets everywhere are depressed and lower prices

prevail. The resultant loss has been shared partly by capital and partly by labor. Manufacturers for the past few years have employed every available expedient to meet the declining markets and dispose of superfluous stock. This has been accomplished in most cases by cheapening the products of mill and shop. This is generally done in one of two ways—the employment of lower-priced labor, or by increasing the output; both of these means are frequently made available. While each of these methods of meeting competition affords temporary relief to the manufacturer, experience has demonstrated that they operate to the injury of labor by lessening the wage earned, and to the injury of capital by adding to the stocks of an already overburdened market. By reducing the hours of labor from ten to eight each day, the situation is changed in certain important respects as regards both capital and labor.

The first and most noticeable effect of this change is to diminish production. If this could be made universal, the markets would soon be so far relieved of superabundant stock as to advance prices in a manner that would substantially compensate the manufacturer

for the increased cost of production, incident to shorter hours of work and higher wages paid. It is not probable, however, that there would be found here an exact equivalency, as every advance in price would presumably reduce the number of purchasers, and thereby affect consumption.

It is fair to assume that capital finds less profit and labor the chief advantage under the eight-hour system, and that money now invested in manufacturing enterprises will gradually be withdrawn until an equilibrium is again established between supply and demand. The retirement of capital will invite and encourage mechanics and artisans to engage in small operations, where they can profitably combine their earnings and their skill. These under the processes of evolution and the laws of economical science will develop with the growth of frugal and industrious habits, united with a capacity for successful management. Operations of this character give dignity and a larger independence and self-reliance to the wage earner. As manufacturing is now generally conducted in this country, these ventures are seldom successful. Capital has been found to possess such advantage as to make its competition

destructive, and it is all comprehended in the one fact that the larger scale on which its business is conducted enables it to put its goods on the market at less cost. The small operator being defeated in the unequal contest comes not unnaturally, perhaps, to regard the capitalist as an enemy of labor. For this unfortunate loss of confidence and sympathy there are no compensating circumstances. Out of these conflicts, which have been frequent in the past, and in which the poor man has generally been beaten, class separation is gradually taking place, and class antagonisms, bitter and relentless, are among the fearful possibilities of the future. While this is to be regretted, there is found in it something of the instinct of self preservation, an assertion and affirmation of the individual ego, the unextinguishable hopes and aspirations of the soul defiantly manifested. If the poor man comes to hate the rich one, it will be because he feels that the latter holds a power which is being used in the competitions of life to defeat him. But this is not true except in a narrow sense, and good care should be taken that by misconception it does not become a means of increasing the difficulties which this much complicated question already presents.

THE EIGHT-HOUR DAY.

The writer has for many years been brought into the closest relations with the laboring classes of the West, and while he is ready to admit that their condition is superior to that of the working men of either Europe or England, he has the incontrovertible evidence of his own experience and observation that life to a large portion of the common laborers and factory employes of America is without comfort and adequate rest. For several years he was accustomed to see many of these poor fellows, often half-fed and half-clothed, going in the winter season to the factory before light in the morning, and not returning again to their destitute families until after nightfall. He has watched their anxious, care-worn faces while working at bench or lathe, and has gone with them to their cheerless homes, has seen their faithfulness during the long weary hours of work, and has witnessed their devotion to wife and children, for whom no hardship, endurance, and self denial on their part were sufficient to procure more than a scanty subsistence. He has found many of them persons of good thought, gen-

erous and manly impulses, and nearly all worthy of better opportunities than they enjoy. While these relations continued, and many times since they were broken off, the question has been presented to his mind, what is there in the industrial conditions of so much press and urgency as to justify this sacrifice? No satisfactory answer has ever been made. There is an abundance of everything that comes from either factory or field, more than can be used or sold; granaries and warehouses are crammed to their utmost capacity, and many millions are every year disposed of to the underwriters because there are no other purchasers, and yet for ten and eleven hours each day hurrying and tired hands are adding to unsold and unsalable stocks.

What great good does this boasted age of material progress and mental enlightenment bring to the average "factory hand?" What part has he in this abundance? New inventions are to him new obstacles in the way of winning bread. Every discovery in mechanical science to him signifies only the discovery of additional methods by which his worn and feeble hands shall be made to compete with the infinite and tireless forces of nature. He finds that there is a mistake about his

being the "heir of the ages;" that by some hocus-pocus not wholly comprehensible he is being cheated of his inheritance; that others have got somewhat of that which he is entitled to possess and enjoy. The restlessness and discontent of the working man under these circumstances should not be regarded as so unexpected and extraordinary, nor does it prove him the vandal and barbarian that many suppose.

Is the production of superfluous merchandise of so much importance that it must be had at the cost of a lower intelligence and a cheaper manhood? Are the conditions of commerce in this country such that social progress and national well-being depend more upon continuing to force production, than in so adjusting the rules affecting labor that a higher and safer type of citizenship may be developed? This is less an appeal to sentiment than to cold, calculating selfishness. The success of business enterprises and the honor and permanence of the state depend largely upon the same things. They both refer to stable conditions and to the intelligence and contentment of the middle and lower classes. The writer for more than thirty years has been connected with manu-

facturing in the West. During that period he has many times seen the value of raw material nearly equal to that of manufactured products, yet the larger mills and factories seldom stopped for this reason. Their engines kept up a ceaseless clang, and the hum of machinery was heard from ten to fifteen hours each day. The employes generally received their stipulated compensation, while owners suffered the loss resulting from unsalable stocks and depression in trade. This condition of things was the direct and natural result of an unwise and persistent competition, which must always happen when production is excessive. Had the mills and workshops been operated eight hours a day, instead of ten and sometimes more, the aggregate product would have been considerably less, markets would not have been forced, competition would have remained within the limitations of a healthy stimulation, and all parties would have continued to be fairly remunerated.

Capital in the long run would probably have been as well paid, while the laborer would have been saved the early and late hours of toil that add so materially to the hardships of that drudging type of life, which

under the most favorable circumstances has but little opportunity for rest and the acquiring of social and intellectual habits that so largely form the basis of a conservative and permanent society. What is added to the working man's comfort may without protest be subtracted from his discontent. The underfed and overworked citizen is not one on whom the state can rely in time of peril. The division of American society into separate classes is to invite antagonisms that will endanger both.

SOCIETY AND LAW COEVAL.

The building up of society has been a slow process, and is the result of a long succession of compromises. Personal or class privilege is of less importance even to those for whose benefit it is created than stable conditions founded on eternal righteousness. Under no other form of government is it so important as in a democracy that the masses should be thrifty and intelligent. The citizen who owns property, has a home, and whose children are being taught at the public schools, will be the friend of order and the strength of the state. Should the political and social

structure be ever overturned, it will be because want and ignorance are at the base. The armed police and the gatling gun may serve as temporary expedients to suppress violence and to teach organized mobs their duty to the law, yet it must not be supposed that a government of the people, by the people, can be permanently upheld by force. The best guarantee for order, the best protection for life and property is that arising out of mutual interests, a mutual respect, and an intelligent recognition of the duties one owes to another and to the generations that will come after him. Organized society, as regarded to-day in its general aspects, is a magnificent structure and a colossal power; it is perhaps more a growth than a creation; in its concrete wisdom, in bud, blossom, and fruit, it is the experience of all the ages. The joys and sorrows, the triumphs and defeats of saint and savage, of scholar and barbarian, are all crystallized in this social compact. Every age and every race has added its contribution for the good of all the ages and races that are to follow. Society has handed down the law, and the law has preserved society. The two are coëval, soul and body, without which life would be a burden and

human effort a failure. One's highest duty to the future is to perpetuate these two great institutions unimpaired, and it should be done with a sacred regard for the obligations resting upon him. These are not degenerate days, and no good that has come out of the past or has been gained by individual effort will be lost. Society knows the price that has been paid for its advancement, and will take good care that nothing of this rich heritage be wasted in its keeping. In the procession of the centuries, in the rise and fall of dynasties, organized society and the law have survived the accidents of change and the violence of passion and war. The church has had its demons and the state its anarchists, but religion has shaken off its fiends and the state has always found enough loyal and patriotic subjects to save it from being trodden down by madmen.

"There the common sense of most shall
Hold a fretful realm in awe,
And the kindly earth shall slumber,
Lapt in universal law."

It will be a mistake to act in reference to the difficulties now presented as though the wisdom and virtue of the age were inadequate to arrange an adjustment that will harmonize

conflicting interests, and start again in the race of life with new vigor, new hopes, and an enthusiasm that will lighten labor and bring larger triumphs than any before gained. When one is called to perform unusual tasks, and questions arise concerning his own competency to act, he is accustomed to recall similar experiences of special difficulty, and thus reinforce his confidence by the recollection of success when he had doubted, or possibly had predicted defeat; and it may be well, perhaps, at this time for society to look back a little way and note carefully a few important facts in regard to the road over which it has come, weary and footsore. In this review there will be one truth always more apparent than any other, and it is that one which has been the hope of the reformer and the inspiration of all good men—it will be seen that the dominion of evil has grown less as man has grown greater, and that life which was at first a pain afterwards became a joy.

THE LAW OF HUMAN PROGRESS.

Rome in her best days not only represented in her political life greater power, but she had also a better culture, not of the

esthetic but of the heroic kind, than that of any other people of ancient times. Rome had laws and a literature; she had statesmen, orators, and scholars; yet her moral and intellectual condition was incomparably poorer than that of the most backward and unfavored nations of modern Europe. Her political condition was one of continued agitation; her wars were frequent and cruel. The great mass of the Roman people were but little better than slaves of the aristocracy; they were degraded and often savage. The aristocracy was licentious and brutal; personal and public faith was almost unknown; treachery and violence were the common experience and the normal condition of society. "Butchered to make a Roman holiday" is an expressive and significant line, written by one who had carefully considered the story of Rome's much-boasted civilization.

In the history of contemporaneous Greece is found a slightly increased aptitude for art and philosophy, which implies a moderate toning down of the savage instincts that characterize a sanguinary age. Greece, however, was in no pronounced manner the superior of Rome in her moral development.

With all her pride of art and her patronage of philosophy and scholarship, the mass of her people were not less ignorant and barbarous than those of Rome. As late as the fifth century Alexandria indulged her brutal and ferocious instincts by dragging from her chariot Hypatia, the most learned and accomplished woman of the age, tearing her limb from limb, and in the abandon of vindictive hate and fiendish cruelty scraping the bruised and quivering flesh from her bones.

As the ages advanced these cruel instincts received from savage progenitors gradually lost their rough energy under the mellowing influences in the more advanced societies. The dim light of this feeble civilization did not penetrate alike all the dark places of the earth, not even of Europe; its beams were irregular and fitful, now dazzling with its brilliancy, filling all hearts with hope, then again obscured. But the forces making for good were more persistent than those for evil; the inexorable law of progress again and again asserted itself, and each generation of men was found by the historian standing in better light than that which had preceded it. Man's ideas

grew larger and his sympathies kindlier. The change was slow and not always certain ; in some portions of Europe it was sometimes difficult to determine whether the century had carried the people forward or backward. As recently as the thirteenth and fourteenth centuries there was still in Europe and the British Islands a good deal of the unsubdued savagery of aboriginal races. In Scotland the war of factions was more frequently than otherwise distinguished by butcheries of the most atrocious character. Even cannibalism is now believed to have then existed there. England had been longer under civilizing influences, but even here the feudal lord had as absolute control over the lives of his subjects as he had over the lives of his cattle. About that time a law was enacted in England, making the penalty death for any serf to kill a stag. The historian states that the prisons were full of horrors ; men put in the pillory were maltreated by the populace, and the inmates of asylums for the insane were chained naked to the walls, exhibited for money, and tormented for the amusement of visitors. Austria was wrapped in the direst ignorance and superstition ; Spain had her cruel Inquisition ; France was rotten with

social corruption, oppressed by an absolute government and class aristocracy that made liberty a by-word and growth impossible.

There is a broad contrast between these conditions of the past and the sympathetic spirit, kindly feeling, and generous, white-winged altruism of to-day, and people now ask, "Is life worth living?" Faint hearts despair because the great sky of blue is anon darkened with clouds. That people are happier now in the better security of their persons and property, in the enjoyment of a larger liberty and of a society that recognizes more fully the principles of justice and the duty and advantages of co-operation, is not so much the result of special causes as the operation of general and immutable laws which embrace in their influence man's growth and ultimate destiny. That there have been, and will continue to be until the end is reached, special helping and impeding causes will not be disputed, but that the final triumph of truth and justice has not been left to chance circumstances is as certain as any demonstrated fact. Bentham states the proposition that "greatest happiness was the creative purpose." Accepting this as correct, by the aid of a

well-demonstrated principle of evolution one gets at the universal law of progress. This has been tersely stated by a well-known writer on social statics, as follows: "Man, in harmony with the creative purpose, is seeking his own happiness, but does not always succeed in finding the object sought for the reason that his faculties are not all in accord with principles of absolute right. In the exercise, therefore, of these faculties, he finds that he receives pain and misery instead of joy and happiness. Experience teaches him that the exercise of faculties not in accord with right defeats his purpose of happiness, and he hence learns to restrain their use, and as that which is little used weakens and ultimately dies, it follows as a logical and inevitable conclusion that man's tendencies to act wrongly are continually losing their energy, and will in the end become extinct."

It is on this law, which is the basis of all action, that social and political institutions rest secure. Right doing may often be determined when there is no intellectual concept, the will being wholly governed by subjective conditions or intuitive impulsion. These are controlled by the discipline of the sympathies and the education of the moral

sense. With most persons, however, the action will be more reliable and definite when the intellect is involved and the motive relates to personal benefits. "Right acting proceeds from right thinking," and hence industrial questions primarily belong to the school room and the lyceum.

Man has to-day the assured results of the discipline, growth, and accretion of the past, and regards hopefully the possibilities of the future. Standing between these two eternities and related to both, an effect of causes running backward and the cause of effects running forward, the question is presented as to the manner in which he may contribute to the more rapid extinction of evil and the better establishment of society through the acceptance of higher standards of justice; and the answer must evidently be found in bringing him to a conscious understanding of his relations to the law by which his desire of happiness is made secure in the prudent concord of knowledge and action.

BLESSINGS IN DISGUISE.

The leadership in the advancement of civilization has been the privilege of different favored nations, under the ever changing circumstances of war and peace. During the past hundred or more years England has occupied a somewhat distinguished preëminence in giving the impress of her economic and commercial character to the shaping of business and political ideas. The policy of England has always been cold-blooded and selfish; it has nevertheless carried with it active germinating principles, and has recognized and developed in the fullest measure the essential elements of order and utility. On these all true success, all permanent greatness is based. British rule has been extended in the interests of British commerce. The barbarian has been often bruised and sometimes crushed under its iron heel, and from the ruins of his rude and unproductive life has sprung up workshop and factory, and thus it has happened that out of the wrong that has in most cases followed the course of England's venturesome enterprise and resistless steel, there

have come forth blessings to unnumbered millions, who have found their highest good and best opportunities for happiness in obedience to laws established in the interests of trade.

In the history of negro slavery in this country there is found an apt illustration of the way that beneficent results sometimes proceed from motives of the lowest order. The slave trader cannot well be credited with any better motive than that of personal gain; there was no altruism in the "middle passage." Those engaged in this infamous traffic were able to understand and consented to all the misery which a hopeless and abject servitude brought to their unfortunate victims. Compare to-day the condition of the American negro with that of the African negro, or better still, compare the condition of the "colored citizen" with that of the early importation of his embruted progenitors of two centuries ago, and compute the long measures of physical comfort and intellectual progress the negro race has gained since its enforced adoption of a different life. The negro has learned in two centuries of servitude what the Indian in Southern Asia is now being taught under British dominion,—that

order and discipline yield their best fruits to hands that torture dormant and sluggish energies into active development. The colored citizen has suffered much, and to those accustomed to making good bargains it may perhaps appear that he has paid a large price for the growth obtained; but it must be remembered that nature never sells her favors cheaply, and in the growth he has secured are the germs and hopes of a future manhood that may be noble and strong. In future years, should he become the peer of his now more favored white brother, he will have to thank for it the worst men that disgraced the seventeenth and eighteenth centuries. The slave-trading butcher and the "middle passage" have brought him under the influence of a more stimulating and refining life.

THE AMERICAN PEOPLE COMPOSITE.

The parts assigned to nations in the drama of life are more conspicuous than those appointed to individuals. With more of circumstance and pomp they appear upon the scene, but otherwise the show proceeds in one case quite the same as in the other.

England's chief infirmity has designated her as one of the most important agencies of civilization. Her selfishness has stimulated enterprise, and this has made her the pioneer of civilization. Under her leadership commerce and the Bible have gone into all the dark places of the world; her achievements have been both good and permanent, and though she may be compelled in the near future to yield her leadership to America, the moral and intellectual forces she has put in motion will for a long time influence with beneficent results the thoughts and deeds of mankind.

In turning now to a further consideration of the present and the future, one can perhaps judge with a wiser judgment, having refreshed his recollections of what has occurred in reference to conditions with which he still has to deal. Shall the growing and developing tendencies of the past be continued, or with the culmination of the advantageous agencies before referred to, shall man fall on the crest of a receding wave that will again carry him backward? While the possibilities involved are grave, they ought not to be regarded with fear or discouragement. In looking backward it is seen that the line of advance has not always

been a straight one. There have been sharp angles and frequent departures, and that this experience is to be repeated no one will doubt who appreciates the difficulty in providing for the unexpected by an obstinate adherence to established customs. 'Civilization becomes more complex as it advances. This requires a greater elasticity and a higher intelligence in action. Those who adapt themselves to new conditions with the greatest facility will be the ones who will secure the largest success.

Cheap homes, remunerative labor, and free institutions have brought to this country many people who have had no experience with free government, and in most cases it is seen that they possess but few of the elements of character that make a safe and reliable citizenship. The organizing of these cheap and generally unsatisfactory products of monarchical institutions into a conservative republican society has been a slow, difficult, and not always successful work. With very much of the cast-off rubbish of the old world that has found its way hither, there has come also much of great value and usefulness; for under the distributive and vigorously assimilating forces of American life it

is found to supply the necessary constituents of weight and permanence, and to add more of strength than weakness to industrial and civil institutions. The Germans have brought with them large brains, industrious and skillful hands, and what is still better, they have brought loyal hearts and honest purpose. A generous infusion of this element warms the blood and gives increased common-sense tendencies to the composition of the new race. The German is here to remain, and he has shown capabilities of adaptation that eminently fit him to perform with fidelity the duties with which he is charged as a citizen of the Republic. The German, while intensely conservative, is at the same time prudently progressive and alert in regard to all changes that promise advantage. He thinks and acts slowly, but thinks and acts always to a purpose. The Teuton and Saxon blood mix well; the newly formed ruby currents are neither quick nor hot. They flow with steady pressure, and their pulsations are felt wherever brain or muscle is needed. There is no taint of weakness or degeneracy in German-American stock; in this combination is found the best workers and the best thinkers.

Other nationalities have contributed liberally to the growth of the American people and to the idiosyncrasies of the most marked types of the un-American character. These other contributions as a rule show a lower average of moral and intellectual worth and poorer aptitudes for self-government. Among them are found both the "Red Hooded Radical" and the *laissez faire*. The incoming tide, from whatever direction, has always brought a small percentage of good, while there has been much of neutral quality, and much, too, that was positively bad. The first has been of advantage; the second has been utilized; but to absorb the last without detriment has been a problem with which social scientists have wrestled with only indifferent success.

RESTRICTED IMMIGRATION.

As wholesome and nutritious food by the processes of digestion and assimilation is converted into brain, bone, and muscle, and as vicious food defeats normal and healthy action of the physical organs, corrupts the blood, and produces disease and death, so, too, is society healthy and vigorous or other-

wise, according to the elements of strength or weakness of which it is composed. As some things in the living body are wholly noxious and will not supply waste or contribute to build up any part of the system, so in the state many individuals live and act in perpetual antagonism to all its interests. How the number of this class can be diminished is one of the difficult problems to which the economist must give early and careful attention. The immigration of paupers and criminals from Europe and the inflow of that turbid tide of ignorance, filth, and degradation from Asia is continually adding to the difficulties of the situation, and unless timely checked by unfriendly legislation will seriously encumber the progressive energies on which the realization of future hopes chiefly depend. The proposition that the "fittest will survive," while perhaps as a postulate of science deserves respectful attention, must be understood as signifying different things at different times. Under a diversity of circumstances that which is sometimes thought "fittest," is at other times and under other circumstances very properly not so regarded. Its acceptance as a scientific truth will only be qualified to the extent that its application must be

confined to classes. Statistics are abundant, conclusively showing fully fifty per cent more births in the lowest extreme of society than in the highest. When commonplace wants are supplied, such as shelter and subsistence, unrestrained animalism temporarily subverts the law of evolution and impedes progressive movements. Providing always that he is well fed and housed, the less man is developed intellectually the greater will be his fecundity. This operates against evolution in two ways, for which there is no compensation. The unrestrained and rapid reproduction of such types of the human species as possess no high natural aspiration not only encumbers society by the dead weight of a ponderous stupidity, governed only by animal instincts, but there will also arise the complex disorders that proceed from positive tendencies to wrong. And again, it will be understood that the cultivation of the parent gives increased aptitude for culture in the child, and thus by the diminished fecundity of the most advanced classes society is robbed of the benefits which would otherwise result from a larger aggregate of transmitted traits for goodness and wisdom.

A valuable remedy for this evil may be

found in a plan of education which shall include all the faculties, useful and esthetic, for which a normal exercise may exist. To the instruction of the schools every child of proper age should be brought by the arm of the law, and there assisted and encouraged in every manner to the acquisition of such elementary knowledge as will awaken and stimulate higher aspiration and fit him to think and act with intelligent judgment concerning the privileges and duties of citizenship. One of the ablest men connected with the public schools of this country has said: "In our day and in the conditions of American life we need all the power of an educated intelligence, in order to lift the masses, as well as to maintain an equilibrium in the forces of society. The distribution of knowledge is as necessary as the distribution of light. We need the distributive power of systems of education, which will reach the lowest abodes and penetrate to the furthestmost hamlets of the land. The best education of the people will then become the best government of the people."

But full duty has not been performed in respect to the matter of education when children have been brought to the school-room and competent teachers provided for

their instruction. Education in its larger and better sense contemplates the making of characters, moral as well as intellectual. But very little of this is accomplished during the school period of life. Character building, which has for its aim the perfection of one's nature and the attainment of the ultimate possibilities of power and usefulness, comes through the discipline and free exercise of man's instinctive tendencies. To accomplish this, encouragement and protection should be given in the direction of such arts and industries as require the highest skill in their pursuit. Education means moral and intellectual growth. This cannot result in any satisfactory measure when the faculties of mind and soul are famished in the sterile relations of life, or worn down and exhausted with the drudgery of manual labor. There must be something about work to engage the mind as well as the hands, if the workman is to be ennobled by the labor he performs. The greatest philosopher of the century has said, "Men are what their mothers have made them. Do you doubt it? Ask the digger in the ditch to explain Newton's laws. The fine organs of his brain have been pinched by overwork and squalid

poverty from father to son for a hundred years." Then again, "We call these millions men; but they are not yet men. Half engaged in the soil, pawing to get free, man needs all the helps that can be brought to disengage him."

FREE TRADE INJURIOUS.

There is a very respectable class of economists, whose unwisdom the foolish world has heeded too long. They reason with much plausibility from such considerations of temporary advantage as are shown by a balance of trade or a larger accumulation of reserves, and favor the employment of labor to the production of wealth in such a manner that by the least skill shall be realized the largest returns from the resources which nature has provided in the extent and fertility of the soil. The argument is that Americans should compete in the markets of the world with such products only as, on account of the advantage enjoyed by cheaper production, will enable them to control by underbidding. This followed to its ultimate conclusion will be understood as a system of economy contemplating the debasement of national indus-

try, by taking away its more intellectual diversions, which require artistic tastes and skilled workmanship. When labor is robbed of all its educational accessories, growth will cease and the artisan will rapidly degenerate. If this free-trade theory were conclusively sustained by every other consideration, yet it should be rejected for the paramount reason that agricultural pursuits are not best adapted for the development of the highest types of men. The average farmer, here or elsewhere, does not compare favorably with the merchant or manufacturer in any of the chiefly distinguishing traits of a higher manhood, and the reason is obvious. His labor is simple, hard, and long continued. He is dealing with inert matter, with dumb and unsympathetic forces; there is nothing in the monotonous and wearisome round of his duties to demand constant and severe mental action. From disuse, or used only in reference to a narrow range of simple duties, the mental faculties become weak and torpid, resulting at last in permanent degeneracy. This impairment is transmitted from parent to child, and thus from generation to generation the evil gradually increases, until healthy and vigorous mentality is lost. This in the

older countries has been the experience of all distinctly pastoral people. Goldsmith saw this, and in his "Deserted Village" described what is here stated.

"The swain responsive as the milkmaid sung,
The sober herd that low'd to meet their young ;
The watch-dog's voice that bay'd the whispering wind,
And the loud laugh that spoke the vacant mind."

In performing mechanical labor the case is far otherwise. There, mental activity and often intense thought are the indispensable conditions of success. From constant use these higher faculties grow and in time become robust in their enlarged capabilities for power and usefulness. No state or large community, engaged solely in pastoral or agricultural pursuits, has ever distinguished itself for learning, statescraft, or deeds of heroism. On the other hand, England is a notable instance of a manufacturing and commercial people, exhibiting an intellectual vigor that for a long period has given her a position of the proudest eminence among the nations of the earth. From circumstance rather than from choice they have been engaged in doing those things which have compelled them to think as a part of their

labor. This thought has made them great. England's own great poet has proudly said of her:

"This England that never did
Lie at the foot of conqueror,
This royal throne of kings, this sceptered isle,
This earth of majesty and seat of Mars,
This happy breed of men, this little world,
A precious stone set in the silver sea,
O England, model of thy inward greatness,
Like little body with a mighty heart."

As commercial and manufacturing employments tend to develop more of strength and refinement and have more in their nature and opportunities that is educational they should be preferred to any of the lower forms of manual labor, and encouraged as contributing to the progressive agencies that are to prepare the American people to lead in the civilization of the twentieth century.

A crisis has now been reached in this country in social and industrial life, and it ought to be met in a resolute but just and liberal spirit. There should be no compromise with lawlessness on the one hand, and no arbitrary class insistence on the other. A difficult question is presented, which should be settled consistent with a proper recognition of the right of capital to be protected

and the right of labor to be compensated. The good sense and patriotism of the citizen should not be appealed to in vain, when interests of such vast importance are concerned.

PROTECTION BENEFICIAL.

Americans should become a manufacturing people, without neglecting their agricultural interests, and this largely from social and political considerations. Economics should have no place in a consideration of these matters, except so far as the production or conservation of wealth is favorable to universal progress. The human mind is endowed with an infinite variety of aptitudes to give expression and effect to its latent energies. Skilled industries will need to be given unrestricted opportunities; unless these are carefully nurtured and protected during their infancy they will succumb to the pressure of competition on the part of countries where similar enterprises have been long established. For a long period it has been the policy of this government to afford protection to the higher forms of labor, and there can be no doubt that it is now overwhelmingly the sentiment of the country that

this policy shall continue. Nowhere is skilled labor better paid or more honored than in America. All classes sympathize in its struggles and rejoice in its achievements. The different departments of manufacturing, when not directly competing, sympathize with one another, and united they hold a political power which no party can prudently disregard. Manufacturing, too, has in most instances the support of local interests that receive some direct benefits from the investment of capital or the employment of labor. These interests are generally sufficiently potential to find voice in the halls of legislation.

In operating immense and almost infinitely diversified industries the wage earner learns to think, and by the process of thinking the quality of his citizenship will be improved. Cæsar said of Cassius, "He thinks too much." Among the working classes there is little danger to be apprehended from this cause. The real peril comes, as has been pointed out, from not thinking at all. When men act from passion and brute instinct, there is danger. They who think at all will in time learn to think rightly, and from right thinking comes the fruitage, right acting.

ELECTION METHODS.

The methods of conducting elections in this country involve an extravagant waste on account of the means employed to control votes. The estimate of \$100,000,000 as the cost of a presidential election is no doubt a very conservative one. The direct and legitimate outlay of time at public meetings, parades and spectacular entertainments, and the inevitable loss from derangement of business affairs, are represented in the aggregate by an unknown but colossal sum. The measure of compensation returned is also large. If this enormous expenditure is necessary at all, it is only so because of the educational benefits it secures. There are many persons who deposit their ballot with persistent regularity, who know almost nothing of the government under which they live except what they learn from the campaign orator. In this hot agitation of thought some truth is gained, and by this form of popular discussion the untutored voter gets some vague conceptions of what is right and is made to feel some warmer glow of patriotism. This canvass is a kind of necessary evil which

should be outgrown as quickly as possible, and the educational advantages it is intended to secure should be provided for by less expensive and less violent methods.

INSPIRATION AND OPPORTUNITY THE NEED.

The governments of the world are largely maintained to protect society from the depredations of persons who are struggling, and often bravely, against brute instincts for the mastery of their own souls. It will be more in accord with the spirit of Christianity to put forth an honest effort to raise such to a condition of comfort, and by sympathy and counsel to stimulate a spiritual and mental growth that will reinforce and direct whatever there is of good and brave in their lives. Where there is no knowledge, there will be no virtue, no security, no progress. Vice, wretchedness, and danger will take their places. In a thousand ways and at a thousand times want and misery raise their hopeless, hollow voices to pitying ears, asking not charity but opportunity. These voices cannot be ignored nor silenced. It is in the divine order that weakness should stretch out its hand to the strong, to the end

that both should be blessed, the one by giving, the other by receiving. The God of the wise and the strong is also the God of the weak and the foolish, and it would ill comport with eternal justice that one should go forward and the other be left. The fact must be recognized that one cannot get on successfully without his brother; it is so written in the constitution of things, and no system of philosophy or selfish and perverted social order can change or reverse the fact. When these people, for whom the sun shines that they may labor without requital and for whom the darkness falls that they may suffer without hope, are given an inspiration and an opportunity, and are found stepping, however slowly, in the advancing line, the millennium of peace and national prosperity is not far off.

HOMOGENEOUSNESS ESSENTIAL.

The Roman Empire grew by conquest. It was made up of many peoples having different languages. There was no cement of a common sympathy, no cohesive interest to hold them together, and when the central power weakened, the dissonant elements fell apart. As in Rome, all the languages of the

world are spoken in their mother tongue by American citizens ; but unlike Rome, there is here a unity of interest and a common sympathy that obliterates distinctions of race and merges all nationalities into one. It may be "manifest destiny" that this country shall embrace Canada, Mexico, Central America, and the West Indies. But it is the part of wisdom to "go slow" in extending territorial limits ; a more extended dominion may be a source of weakness rather than of strength. What is needed and should be striven for is to secure for the wage earner more comfort, larger and quicker mental perceptions. With these will come a love of country that will blend all differences of opinion, all distinctions of interest and class into an Americanism that will be noble and enduring. Whatever is best will ultimately result as proceeding from the discipline of living, in the experience of slowly changing years. Impediments over which preceding generations have stumbled and fallen will retard less the more intelligent efforts and vigorous upward tendencies of succeeding ones. Over all is the shield of infinite love ; in and around all is the eternal law of progress, condemning wrong with its exterminating fiats, uplifting with purer and juster inspi-

rations, and moving forward with majestic consensus to the highest line of perfection all the races and tribes of men.

COMPETITION THE ROOT OF ALL EVIL.

"The fool hath said in his heart" that "competition is a good thing," and no doubt imagines that if it were withdrawn he would be the subject of extortion on all hands. To this belief, which is a common one, is chargeable more hardship, financial ruin, and crime than any other one cause, not excepting original sin. While competition may be the life of trade, it is the ruin of a large majority of traders. It is the hoodoo of all business except the sale of patent rights. A railway is constructed to compete with another railway, and those who have invested their money in an enterprise of public utility lose all. Two manufacturers, each enjoying a moderate and fairly remunerative trade, undertake by cutting prices to secure the patronage enjoyed by the other. The lower prices necessitate lower wages for the employes and less profits for themselves. The merchant repeats the folly of the manufacturer; the madness becomes epidemic, and every department of

business feels its withering influence. Out of one hundred, five or ten persons may be found possessed of such exceptional talent for business as to be able to survive a competition that has left in bankruptcy ninety per cent of their fellow merchants and manufacturers. Many millions of dollars each year are lost in this way by manufacturers, their creditors and employes, and no one receives a compensating benefit. Competition is the root of all this labor trouble. It is well known that but few of the railroads of America have been able to pay running expenses and interest on the cost of the plant; but the cut-rate must be met, and to do this and pay interest on bonds wages are scaled down. The wrong in a large majority of cases proceeds from a rate of transportation that impairs the resources of the company in such a manner as to make necessary a reduction in expenses or a default in meeting fixed obligations. And what is here said in regard to railroads is, in most instances, true in a different form concerning manufactures. The products of the factory are sold at too low a figure to afford such a profit as will pay just wages and a fair interest on the capital invested. This condition is general, and who is to be blamed? Not the employe; neither

is it the owner of the mill, who must either stop, or conduct his business as it is done by other persons,—in other words, he must withdraw his goods from the market unless he is willing to sell at the price made by the competing mills. He may have absolutely no choice in this matter, and should the operatives demand an advance in wages it may be refused and a strike result, or the increased wage may be taken from the profits on capital or from capital itself. In either case the mill must stop or run at a loss. The manufacturer is frequently as powerless to control the conditions under which he is required to act as the striking employes, who dictate terms with which compliance is impossible. There can be no satisfactory settlement of the labor problem until the evil of competition is first disposed of. This may be done on the ultra-socialistic plan of the government assuming charge of the manufacturing and transportation of the country, or by the creation of trusts that shall regulate all business of a competitive character. Another plan having practically the same object is the strike.

THE GOVERNMENT AS A COMMON CARRIER.

It is believed that the government can operate railroads and other lines of transportation without exceeding its legitimate functions. In the mail service the government has shown great efficiency, and it is claimed with much plausibility that the public interests can as well be advanced by the government assuming the carriage of passengers and freights, as of letters, books, and small parcels of merchandise. This business has a quasi-public character, and it is not easy to understand why government in the exercise of its functions as a mail carrier may not properly enough extend its service to include general transportation and passenger traffic. No one, probably, would advise that the government should abandon the mail service it has managed so long and so well. It has served the public at the maximum of efficiency and the minimum of cost, and can it be successfully shown that like satisfactory results could not be attained by the government as a common carrier? That the scheme imports vast operations signifies no valid reason why it should not be adopted. The mail service is exten-

sive and complicated, and yet as a part of the system of government the millions of mail pouches are kept moving with speed and regularity, serving a nation of letter writers and newspaper readers in such a manner as to cause no word of criticism. If there is any one thing concerning which Americans have unqualified confidence, it is in the dispatch of the mail-bags. It requires no better talent or higher skill to navigate a merchant vessel than to command a man-of-war, and if government can manage navy yards for building and repairing war ships, without detriment to the public interests, why may it not maintain shops for building and repairing railway cars? It is believed that a competent control or general management of the entire system of American railways, having only in view the public service, could bring out of the present chaos of conflicting interests a harmony of action that would in the end improve values and give to these immense properties increased usefulness. An experiment of this kind would no doubt be approved by a large majority of the American people, and by gradual absorption of connecting lines, in the course of twenty years the whole system could

perhaps with advantage be brought under government control.

The roads to which government has given aid could in some instances be purchased, no doubt, on terms of such advantage that the investment would prove an economy, as its large interests, now imperiled, could in that manner be protected. To buy all of that class of roads would require an issue of bonds of but little less than \$200,000,000, a sum not so large as to cause fright to a people that have been able in thirty years to pay the expense and repair the damage of the most destructive of modern wars.

THE GOVERNMENT AS A MANUFACTURER.

In the manufacture of merchandise for the general market the government has no duty to perform of a public character, and the best interests of the state demand that it should not interfere with the liberty of the citizen in that direction. Manufacturing is almost infinite in its variety and detail, and the master spirit of every successful mill must have special talent and aptitude for the particular work carried on. When this amounts to gen-

ius there is in production differentiation, and the markets are presently supplied with goods of better workmanship and richer design. It will require the inspiration of a personal interest in manufacturing and art to develop the best capabilities of the directing mind. But the pernicious effect on trade and the inferior quality of the goods manufactured cannot be regarded as the most serious consequences to be expected from the governmental management of this important class of business, which heretofore has flourished and grown in complexity and magnitude by means of individual enterprise and skill. What is most wanted in America are *men*. There is no advantage to be gained in respect to business and social conditions that will adequately compensate for the loss of mental vigor and self-respect. Largeness and strength can come only to those who are charged with duties of unusual difficulty. Persons of this character must have opportunity; unrestricted liberty of action makes the stalwart. Freedom denied and opportunity limited to the most commonplace duties, the stalwart becomes a pigmy and the hero a coward. Men of high aspiration must not perform tasks which others have set. Conscious of

their power and faith in the divinity of their appointment, they should go forth, protesting their individuality and the right each for himself to choose the agencies, whether they be of brain or muscle, by which he shall best serve himself and his fellow beings. Man must think in his work, otherwise the bravest struggle for existence will have no better result than the development of muscle, and the brain will degenerate from disuse. The forces of nature are persistent, and that organ or faculty which is used continuously in connection with regular vocations will, in most cases, have a normal and vigorous growth. The occasional demand is unheeded, and such faculties of mind or body as are seldom used lose their tension and in time atrophy results.

In a democracy it is of the first importance that the citizen should have thoughts as well as hands, and that the first should always guide the last. In this way only can he maintain a personal independence and dignity, without which he is soon lost as a support and upbuilding agency of the state. This will inexorably happen when he is forbidden to manage his own affairs, trivial or important, simple or complex. No expedi-

ents can be justified that have in contemplation the sacrifice or withdrawal of intellectual and moral agencies in the growth and development of those who are now and hereafter to direct the state and to give to American society its "beams and rafters."

STRIKES.

The strike has been the means chiefly employed for defeating competition and controlling the market for labor. That this plan should have been adopted by the wage earner in preference to the others mentioned for protecting his wages from the pillage of a merciless competition, is not difficult to understand. The social or community feature of all the earlier strikes shows that it was originally democratic, and that the despotic rule to which labor organizations are now subject may be regarded as a departure taken on account of a necessity developed for a close bond and a government more absolute in its form and character. The strike is a simple and direct method of accomplishing the object sought, but it has seldom been found effective, and in nearly all cases has been attended with much lawless violence,

causing a permanently embittered feeling between employer and employee. Strikes, too, have been enormously wasteful in respect both to the loss of time and property. Many thousands of men have remained unemployed, sometimes for months, causing often extreme destitution and suffering. The stopping of large manufacturing establishments has often affected injuriously other industries and business interests not directly involved and in no manner responsible for the strike. In 1894, on account of an alleged wrong on the part of a private corporation doing business at Pullman, Illinois, important manufacturing and transportation business of several states was seriously embarrassed for weeks, much property destroyed, many lives sacrificed, the peace of a large district broken, and the authority of the law defied. This strike produced incalculable injury, and should be to the whole world an object lesson not soon to be forgotten. For many days in Chicago and Sacramento, and in several smaller cities, the civil law was disregarded by large bodies of men and women, the mails stopped, and the transportation business so interfered with that at different places trains could be moved only under the protection

of troops. The loss to persons directly involved, while considerable, was small in comparison to the injury sustained by related interests. A nation of industrious and busy people cannot be suddenly confronted with unexpected conditions that make it necessary to abandon plans on which they are acting and to form new ones, without serious inconvenience and loss. The strike of 1894, in one way and another, resulted in a waste amounting to many millions of dollars, and the benefits to any one are not easily distinguishable, unless they may be found in a satisfactory demonstration of the fact that competition cannot be best regulated in that manner.

The strike is a simple and available means of redress to organized bodies, but it stirs up antagonisms by its attitude of resistance and appeals to passion and force. From the circumstances and nature of the case strikes must frequently result in violence, and the inevitable result to which this lawless and practically ungoverned force leads is the separation of society into two distinct classes, each hostile to the other. When this occurs, government by the people is at an end. The theory of the strike is that it is peace-

able and its purpose good. This purpose it fails to accomplish, and in the practical execution of its plans the law is disregarded, personal rights are wantonly trampled upon, and security to life and property is taken away. This is civil war.

TRUSTS.

It is not easy to understand the tenacity with which the public holds to certain absurd beliefs concerning the economy of business. These are frequently made up of mischievous prejudices, and are without any ascertainable cause. In the earlier part of this discussion it was pointed out that for a long time there has been an established opinion that the best interests of the community would be promoted by stimulating, in reference to all classes of business, a spirit of active competition, and this it was endeavored to show has been a mistake from which labor troubles have largely proceeded.

There is now to be considered another harmful prejudice, which has taken a strong hold on the public mind, and one as unjust as it is baseless. Hostility to trusts has been declared everywhere and at all times. Trusts

have been the targets of demagogic and pessimistic speakers and writers so long that they now become a "raw head and bloody bones" to frighten timid people into bitterly and persistently opposing a class of corporations that has always exercised a steadying and conservative influence in the business affairs of this country. The presence of a great power, having potential relations to production or commerce, has been and still is regarded by many persons as a menace, irrespective of the fact that it may have shown on all occasions only friendly and beneficent purposes. The trust has a strictly business mission, and its cumulative strength has always been protectively employed. The Standard Oil Company, at one time and another, has been the subject of a good deal of unmerited criticism. This has not prevented it from pursuing its business in a reputable manner, and by a skillful and systematic attention to economical science, as applied to transportation and the refining of crude oil, it has been able to accumulate a vast property and at the same time to render to the entire world an incalculable benefit. The writer can well remember the time when a very poor article of illuminating petroleum was sold at retail for two dollars a

gallon. This was dark in color, and produced an indifferent light and a very disagreeable odor. A highly refined oil, clear as spring water and as free from odor, non-explosive and producing a beautiful light, is now retailed in all markets at from fifteen to twenty cents a gallon.

Stop a moment to consider the immense significance to the race of this better and cheaper oil, which through the improved methods of the Standard Oil Company is now everywhere sold. It is only in towns of considerable size that either gas or electricity is used for illuminating purposes; elsewhere kerosene is the best and practically the only light available, to either rich or poor. Darkness has always typified wretchedness and vice, and under its shadow misery is most frequently suffered and four-fifths of all crime committed. The kerosene lamp, with its genial warmth and cheerful glow, has been "an angel of light" to many households. "Sorrow endureth for a night, but joy cometh in the morning," said the sacred writer. That which dispels darkness is a boon to all; it affords increased opportunity for culture and thereby gives to civilization a faster and stronger impulse. This "trust," as it is disparagingly

called, no doubt primarily regarded its own advantage, but incidentally it has rendered a service to mankind which should be remembered to the honor of those who have given direction to its affairs. It will be admitted that the profits of the Standard Oil Company have been large ; this grows out of the magnitude of the business transacted and does not import that an unreasonable tribute has been exacted on account of the monopoly it controls. Its army of employes has been fairly compensated and contented ; it has had no strikes to interrupt the even course of a business that extends to almost every town in both Europe and America. Attention is called to this particular trust because of the magnitude of its operations and for the further reason that the nature of its business has made it best known to the public. One seeks in vain for the evidences of any wrong which this trust has done to any public or private interest. The stamping out of competition, the writer has endeavored to show, is no detriment to the general good.

The sugar and whiskey trusts have obeyed the laws and faithfully performed all duties with which they are charged by the state or society; without noise and without any infrac-

tion of the public peace they have gone their several ways, so regulating supply to demand as to preserve normal conditions and to give healthy action to trade. In the aggregate several thousand persons are employed by these two trusts, and so far as the public is informed there are no complaints of unreasonable hours or inadequate compensation. Certain it is that the "walking delegate" has never found distilleries and the great sugar refineries a profitable field of operation. While competition in the manufacture of whiskey and the refining of sugar has practically ceased to exist, the cost of these articles to-day in the markets shows that there is no extortion on the part of the trusts. The American public has never had better nor cheaper sugar than it has since the business went into the hands of the trust.

Fire insurance is often referred to as a trust. While this is not true in a strict, technical sense, its plan of regulating competition comprehends all of the essential features of a trust, and one may be justified in considering it in that relation. Why this particular business should have become an object of public distrust it is difficult to conceive. Certain it is that no other important business that has

continued in substantially the same form for more than a century has rendered so much to the public and reserved so little for itself. The record of the fire insurer as a money-maker is not a brilliant one. Going back as far as statistics afford any reliable data, it is found that the average profits on this class of underwriting have been a good deal below two per cent, and it is a matter of much doubt whether any actual profit has been realized when the computation reaches back to include the earlier ventures. Without the confidence and support which the fire policy gives, the undertakings of the merchant and manufacturer would shrink to one-half their present proportions; in many industrial enterprises and in many departments of trade credit having lost its basis would be withdrawn. The immense capital invested in this business, at almost a nominal profit, is a friendly shield, protecting homes, industries, and commerce. To take it away under ordinary circumstances would be a greater calamity to the country's material interest than pestilence or war. The narrow margin, as shown in an average year, between gain and loss would quickly disappear; it did many times disappear under the

effects of unwise and disastrous competition. A union was formed, having power to prescribe rules for the government of the business, to establish and maintain adequate rates. This has been in existence for more than a quarter of a century, and yet with all its monopolistic power rates have not been made oppressive,—in fact they have been below rather than above the needs of the business, and insurance capital has suffered much in consequence. Had there been no trust or combination, with its conservative guidance and protecting legislation, many millions of capital thus invested would have been dissipated. With this loss the quality of the underwriter's promise to the policy holder would have been impaired, and in this way doubt and uncertainty would have become an element in a business where, from the circumstances of the case, absolute verity is demanded. There is capital invested in fire insurance to more than \$100,000,000 in the United States; its agencies are found at every center of trade, from ocean to ocean. With a very large number of employes and an annual revenue amounting to many millions, there has come to exist through the agency of this trust and its method and dis-

cipline of intelligent management a concurrent and uniform action of all these forces. There is here but little discontent, no suffering, no disorder.

Some of the trusts that are controlling important business interests have now been examined, and it is found in each instance that in serving themselves they have also served the public; and the conclusion is irresistible that this same principle of conservation is applicable to nearly all branches of manufacturing and may be extended by judicious action so as to practically get rid of all the labor trouble that grows out of unwise competition. This done, and with a rigid enforcement of proper immigration laws, American labor will rejoice in its opportunities of intellectual growth, with increased physical comfort and rest. It will of course be in vain to restrict immigration and regulate domestic competition, unless there is also protection from the competition of the labor of foreign countries. Beyond keeping out the surplus labor of other countries and the surplus product of their factories, there is but little that legislation can do to beneficially change the situation in which Americans are now placed. Something more no doubt can

be done in the way of internal improvement, chiefly by local and municipal governments. In the country are needed better roads, in cities better paved streets, improved drainage and water supply. Public spirited and philanthropically disposed persons can do much by agitating such needed changes as will give employment to idle hands, until such readjustment of industrial affairs can be made as will afford permanent relief.

THE BENEFICENCE OF RICHES.

Under all systems of government, and particularly under those which are republican in form, the best interests of the state are found in building and establishing on a substantial basis a large and influential "middle class." As society is now organized, with the inequitable relations of labor to capital and to the productive mechanical energies it employs, the inexorable result is to make the rich richer and the poor poorer. The extremes of society are gradually being carried farther apart, and the middle class is thus put in peril of extinction; yielding to the disintegrating forces that are already set in vigorous operation, it will inevitably crumble

into pieces and its parts be ultimately absorbed by one extreme or the other. To devise means to check this tendency is among the most important duties of the statesman. Government cannot have a more useful function than that of adjusting relations between classes of citizens, so that order will be secured and the highest welfare of all advanced. The state will be stable, prosperous, and permanent, when it is made homogeneous and sustained by the sympathy, interest, and intelligence of its subjects. This cannot and does not result when one portion of its citizens are indulging in superfluous wealth and another and much the larger portion are suffering from want of the most common necessities. And while matters are thus disposed, it may be accepted as a fair conclusion that some new adjustment has become necessary in the relations now existing, and until this is done, government is not being administered on absolutely correct economic principles nor for the best good of the governed. In fixing the terms of this readjustment there is a delicate as well as a difficult task to be performed, for the poor and unfortunate are not alone to be considered; wealth is not a crime to be punished

with burdensome laws and the confiscation of property. If to have implies the power to get, it also implies judgment in using and the capability of saving. "Economy is wealth," and economy is meritorious, something to be encouraged and given a high place of honor among the national virtues. Whatever new departure may be taken in social and industrial life, the rich man will not be "turned down." He is here to stay, and will be an indispensable part of any successful movement to elevate the condition of the poor. If it were possible for him to withdraw, leaving his accumulated wealth but taking all else,—his eminent sense, experience, habits of economy and thrift, the poor would be bereft of their best friend and might well lose hope; to them self-government would be impossible, law would withdraw its protecting arm, leaving anarchy and barbarism to complete the picture of misery, desolation, and ruin. While those who are poor and are kept to their daily task by their daily needs frequently suffer an injustice in not receiving the full wage they earn, it cannot be truthfully denied that the millionaire who lives in a palatial home on the other street is their friend and helper. His money protects

them in their liberties and creates for their comfort and pleasure a thousand useful and beautiful things that would otherwise be impossible.

There are grateful recollections of many wealthy persons whose generous gifts, wisely bestowed, have contributed to the happiness and culture of their fellow men. When one considers the value of high resolve and of a good impulse continued to the ultimate, he is bewildered in contemplating the possibilities involved in the benefactions of these persons for their great libraries, schools, and museums. Each of these men was once poor, and by careful regard to rules of conduct, which everybody understands, became wealthy. Not one of them wasted his time or his money; they were prudent and industrious, and found all the success they could have possibly desired in following the straight and narrow way of honorable purpose and unflagging endeavor. Men who win money in this way do not often need to be told how they shall spend it. They recognize the fact that wealth is a trust to be used for the benefit of their fellows, and that this can best be performed by applying their accumulations for some one particular purpose. In this way an effect is

produced that becomes permanent and secures the contributory aid of correlated forces.

THE STATE TO FURNISH EMPLOYMENT.

In this discussion there can be no reference to precedents, for the existing condition of things is anomalous, proceeding from causes that are entirely original. The principle that frugality and industry lead to success is undoubtedly as true as at any former time, but obviously it does not apply when idleness is enforced. Right here the state has a duty to perform; so far as it has the power it should be exercised in starting into activity all the industrial agencies of the country that now lie dormant. The state in time of great peril may protect itself by the use of extraordinary powers, and why may not these powers be called into activity in the interests of peace as well as of war? There is a class of theorists who affirm that "the world is governed too much." This is true only where government is unwise. Within proper limitations the state ought to have a paternal care over those who are too weak to care for themselves. A system of taxation that places the burdens of government equally upon the strong and the

weak, upon the rich and the poor, is unwise and opposed to a true public policy. Taxation should be so adjusted that the load will rest heaviest where it will be felt the least. The citizen struggling with poverty should not be encumbered with additional weights. An income tax meets these conditions, as it demands contribution to maintain government only from those whose necessary wants are all supplied.

In the present troubled condition of industrial affairs there are dangers threatening the state of no ordinary character, and at any moment some of the questions here considered may be presented for solution in their most practical aspects and with an urgency that will require instant decision. It may happen that the partial failure of the crops, added to the long continued prostration of business, will result in bringing into painful prominence a million or more of people for whose labor there is no longer a demand. These people will need to be housed, fed, clothed, and warmed, and if unable to provide these necessities for themselves, they must be provided by others; otherwise they will be driven to the alternative of beggary or of crime, taxing benevolence or preying upon

society. Laying aside all moral and humane considerations, it will be much easier and more to the advantage of the state to furnish employment for these idle hands than to provide for them as subjects of charity or violators of the law. The question will, it is feared, be soon presented whether support shall be given this idle population in poor houses and prisons, in misery and shame as the consequence of disorder and violence, or employment for the public benefit in making better roads and streets, and in such other useful ways as will supply the relief needed without its being offered as a gratuity.

THE INEQUITABLE DISTRIBUTION OF WEALTH.

Society is so organized that if it suffers in part it will also suffer in whole. That which promotes the substantial interests of any is a general good. A great writer has said, "There is not a weak nor a cracked link in the chain that binds the first and the last thing together." Every person is so bound to others in the complex affairs of life that he cannot always separate his own from the common weal. It is not often that one can say, "This concerns only my neighbors ; it is

no affair of mine." When the fields of Kansas and Nebraska are destroyed by the hot winds, the price of corn advances in Chicago and Liverpool. The relations are such that if a single member of the society of which he is a part is made to suffer a wrong, all are in some measure partners in the offense as well as co-sufferers in the injury done. The mechanical triumphs of this age have added largely to its aggregate wealth. This ought to be a common boon, a matter for universal congratulation. With enlarged facilities which greatly multiply the powers of production, new means and opportunities of comfort and pleasure are afforded the race. But while wealth and the means of happiness have been so much increased as a whole, the distribution has been less general and less equitable, more and more in the interest of class. Capital finds its power and influence extended, while the opportunities for labor have been restricted to narrower and less numerous channels. Capital can everywhere purchase at an advantage ; labor is everywhere a drug in the market, and that which is unskilled can only be sold at starvation prices.

In the earlier part of this discussion it was

pointed out that this condition of things is unique and could not have existed in the same form at any previous time. There have, of course, been heretofore many periods of great distress to the poor, resulting from a variety of causes, prominent among which have been bad government, wars, and a general want of enlightenment. Here, the only curse is a blessing; the greater good *to all*, under the conditions now present, operates as a class evil. There are now no destructive agencies at work; peace is unbroken, government protective, and education general. Out of the heart of all this good comes an unmixed evil; out of an abundance never before known comes destitution and distress. Heretofore labor has suffered from causes that were only the temporary accidents of crop failure or disturbed financial conditions; now there is a cause which comes with a new order, one that is wedded to the future, the promise of a great hope and as permanent as society itself.

THE DUTY OF THE HOUR.

The people of this country are now entering upon a new era, and it should be a better one. This will depend wholly upon the wis-

dom with which they adapt themselves to the changed conditions. There exist all the elements of greatness and prosperity; if these are saved from waste and wisely employed, the future will be full of the happiness of this people and of the glory of their institutions. If they neglect the opportunities now presented to them and use their strength in pulling down instead of building up, the coming years will be full of shame, misery, and civil strife. If ignorant, hungry, and degraded men possess the power of government, in their triumph they will make it a tyranny, and when reactionary passion succeeds, that which they have erected in madness and folly will be torn down in fire and blood. It is better for them to-day and better, far better for their children, who may have chiefly to deal with this matter, that the schools and the workshops should be kept full, that the prisons and poor houses be empty. Men of healthy minds and healthy morals, patriots and vigorous, robust Christians should not neglect or desert their country on the day when ballots instead of bullets may decide as to its protective and permanent character. Government should be made honest and strong. In an emergency like the present its influence and

power should be directed to the relief of indigent laborers. Something to do may always be found, if it be only to level down the mountains and fill up the sea. When it becomes a matter of starvation and ignorance for the citizen, then it is the duty of the government to provide work for willing hands and education for all. Those who will not work should not eat. No person should be compelled to wait for an opportunity to earn his bread, and this opportunity afforded, no person should be permitted to beg. The proper functions of government must frequently be determined by circumstances ; it may become paternal when, acting in such character, the best interests of the governed will be promoted. The wealth of the United States is enormous. This should be jealously protected. Life, liberty, and property are all sacred rights, but under a judicious system of taxation for the purpose of internal improvements the value of property may be largely increased and at the same time made more secure. Roads may be built, canals dug, irrigation provided for vast regions of fertile but arid soils ; and it should not be forgotten that the United States government is the owner of incalculable wealth of precious ores deposited in its long mountain

ranges. The undeveloped resources of this nation defy computation and its ability to profitably employ labor is almost inconceivable. The men who stand idle in the market to-day fasting, or eating bread they have not earned, might be thus employed in a manner that would save themselves and their families from want, and at the same time contribute to the public good.

THE BUILDING OF A STATE.

Society has been of slow growth ; it is the accretion or cumulative result of an infinite number of causes and effects. Thousands of years have intervened between the organization of rude, primitive societies and that complex social order which to-day secures so much of rest and comfort, and which promises so much for the future in the protection of personal rights, the expansion of opportunities, and the encouragement of every worthy ambition. The processes of growth and development have been at work persistently, elevating man from the lowest conditions of animalism and ignorance, from conditions where the normal action was unremitting strife in supplying even the simplest

wants of primitive life, until he has attained an elevation and serenity of life that his remote ancestors never aspired to or even deemed possible. But the end is not yet reached. The pathway of progress is one of difficulty; there are other heights to climb, other obstacles to be overcome. The subjugation of matter to mind and spirit has only been accomplished in part; its obdurate forces yield but slowly to the dominion of intellect.

Working in the dawn of the new day man often contended against physical laws which are now harnessed to the car of progress, in which he is carried from one triumph to another. Confidence grows with success, and man rises with its wings to loftier flights than any to which the race has heretofore ventured. The position which he now occupies is one of advantage. The processes of emancipation and development are no longer hedged about by many of the difficulties which his fathers encountered; each succeeding generation has found planes of greater freedom and better opportunity. Every triumph over matter and brute force has brought new powers, additional capabilities, and larger aspiration to stimulate effort,

This effort has again continually gone forth, augmented and reinforced to contend for other conquests and to build up for him other hopes and vaster achievements. Much of that which he does to-day with ease was impossible to former generations. But the privileges of use and the capabilities of action he now enjoys bring new duties and increased responsibility. These he will not be permitted to compute and measure in reference to the conditions and circumstances of the ages that have preceded him. There is still much ignorance and degradation. With these disagreeable and almost threatening facts he stands face to face, and he will be recreant to his duty and faithless to the opportunities now presented, if he fails to act with his greatest diligence and best wisdom in relation to those who are to succeed him as citizens, and who are to become the builders of a form of society that will be the good or ill of future generations. He may do much to lessen the power of evil and to strengthen and give accelerated force to vitalizing and reformatory influences. There is no way disclosed as to how this can be done more effectively than by a painstaking and practical education of the young. To

do this is not only a duty all owe to the children of this generation, but it is a duty also that they owe to all coming times. For the children of this age will be the fathers and mothers of the next, and the impulses started for their enlightenment will go forward through countless lives, and millions yet unborn will be benefited through wisely established provisions for their instruction.

The men of to-day are not only a link in the chain that connects the past and the future, they are also the stepping stone on which that future may rise to its highest ideals of greatness, or possibly the drag that will hold it back. It is impossible to avoid the responsibility of their position, and if it were otherwise, could they be indifferent and unmoved by the cry of infant humanity that comes up to them from the hovels and the dark alleys of great cities, this wail for pity, this terrified voice of children crying out of darkness,—aye, even out of the unreachd future,—asking in timid, plaintive tones for their protecting care? The realization of this important fact should inspire an effort that would bring forth their best energies; it should awaken motives for action that would make duty easier, and bear a nobler fruitage

for those who are to take their places as citizens and members of society. The building of a state, like the building of a ship, calls for honest work; if the material is defective or the construction bad, both will break in pieces when the storm arises. Nothing will permanently endure that has within it the principle of decay; strength will never be secured by combining the elements of weakness. When a lad, the writer was accustomed to stand in the farm-house door and admire a large oak that stood alone on the open prairie a few hundred feet away. One night a heavy wind swept over the fields, and when he arose in the morning the old oak no longer stood against the sky. He was surprised and sorrowful, for the family had often gathered in its shade. Out of their pride of place and ownership there had grown up a confidence that this old tree could successfully wrestle with any wind that blew. An investigation disclosed that it was not what it had always appeared,—in fact, that it was *rotten at the heart*. Thus it frequently happens that persons and institutions that are confidently expected to succeed, fail, and subsequent inquiry discloses that they failed because they did not deserve to succeed.

It will be of interest to consider in the further development of this subject the processes of growth and the means by which individual characters are built up, as the individual is the unit of both society and the state.

CHARACTER AS A SOCIAL FACTOR.

Some of the principal agencies in character building will now be examined. Among them will be found many that are uncertain and obscure, making progress slow and difficult. There will be noticed only such effects as arise from ascertainable causes.

Genius does not belong to this class; it comes as an original force and without anterior relations. Genius shines by its own light, is governed by no rules, and is subject to no law. The man of genius is a child of destiny, and while he often appears as less than human, he is able to reach up as by divine appointment. He takes hold of the infinite. The number of persons who are thus endowed is so few, and the standards by which they must be measured are so different, that it becomes necessary to consider

them apart from others in the application of rules and principles relating to development and growth. Most lives have their inspiration without that mysterious elevation of thought, that stirring of "deep soul knowledge;" they never rise above the plane of the most common-place usefulness. It is proposed, in stimulating inquiry in reference to some of these important agencies, to proceed in a direction where, from the nature of the case, but little can be definitely known. It will be a very interesting but difficult task to analyze conduct, to set acts to motives, and to look down into subjective minds and discover the under-moving impulses of the great men who have impressed their characters upon the world, and it will be fortunate if the effort brings forth some knowledge of the hidden fountains from which flow currents that carry to receptive minds inspirations of truth and wisdom. Dr. Tyndall once said, "Man's physical and intellectual texture has been woven for him; he is in fact the child and product of all antecedent time." If, then, this be true that man is intellectually and morally related to all that is past and to all that is future, he does not begin and end at those points of time which

mark his personal identity. Regarded in the light of this truth, man may be properly considered as a connecting link that holds one eternity to the other. He has proceeded from the past, and the future will proceed from him. He is both an effect and a cause,—an effect that is related to every movement of the past, and a cause that will influence and add some special emphasis to every movement of the future. Thus it will be seen that while man is to the present a realization and fulfillment, he stands to the future as a hope and a prophecy. Those who have carefully studied the slow but uniform and persistent processes of human development will clearly understand that the civilization of the present age has grown out of the barbarisms and civilizations of the ages that are past, and that which now exists as the best product of long-sustained contributive effort would not be essentially what it is, had it not been for that which has gone before.

DISTINCTIVE NATIONAL TRAITS TO DISAPPEAR.

In nations, and more frequently in tribes, there may be traced certain marked traits to remote antecedent causes, lines that are some-

times shown with great distinctness, though crooked perhaps and weakened as they reach back into the mists and tangled experience of the past. So numerous, however, have been the changes affecting every form of society, whether savage or civilized, that these lines have been subjected to many accidents and modifying influences; sometimes they have been divided, frequently broken, and occasionally wholly lost. During the present century much has occurred to break down the barriers of race and national exclusion. Increased facilities for transportation have taken from the world the appalling largeness it once possessed. This loss has been compensated by a fuller development of the social instinct and the rapid growth of the altruistic feeling. These better promises of universal fellowship naturally grow out of improved acquaintance, and may be regarded, too, as partly responsive to the demands of out-reaching commercial interests. Each of these causes has had its mellowing influence on society as a whole, bringing into closer and more friendly relations peoples often widely differing in their occupations and habits of thought. In these business and social contacts they are placed under circumstances

where both a gain and a loss frequently result. From the nature of the case there is both abrasion and accretion. They lose inevitably something of their own peculiarities and gain just as inevitably something of the peculiarities of others with whom they are brought into contact. Lines of difference are in this manner gradually rubbed out, and when remote localities are brought still closer together by reason of better facilities of communication, it may not unreasonably be concluded that distinctive national traits will wholly disappear. A common humanity, having the same interests to move it and the same influences to mould it, will in time come to adopt common habits and common ideas ; the bad in all will be slowly eliminated, while the good from its inherent vitality and persistence will be preserved and incorporated in a new and universal character. In the evolution of large societies, like nations and tribes, and in the growth and building of distinctive characters, the principal causes which may have contributed to develop the one and mould the other are all found in the environment of each. It is not, however, easy to distinguish the accidents and complex circumstances out of which individual life and char-

acter have been evolved. Besides being almost infinite in number and variety, the influences which affect the latter are often so subtle and delicate that their relation to effects cannot be determined with any satisfactory precision, and they can be dealt with only through the most liberal generalizations.

THE GENESIS OF CHARACTER.

In the red-ripe fruit plucked from the trees of an autumnal day, one is baffled in his efforts to distinguish all the nameless and numberless constituent properties that in the chemistry of nature have assimilated in the development of a perfect peach, a pear, or an apple. The blushing and luscious fruit is a mystery more profound than that of the starry heavens, contemplated in every stage of its development. Within its rind are hidden an indeterminate number of causes and effects, many of which have for indefinite periods been stealing silently through nature,—some masked in the ugly forms of fertilizers, others “shining in the dew drop or dancing in the sunbeam.” The man of science comes forward with his analysis and states that an apple consists of so many parts of water,

sugar, acid, pectine, pectose, soluble and insoluble minerals. Science stops here, and its modest teacher and apostle is dumb when pressed to tell what is further desired to be known,—how the water and the mineral, the sugar and the acid, the pectine and the pectose, are gathered from the diffused elements of nature, and by what principles of affinity, by what laws of assimilation they have been brought together into forms of beauty and usefulness.

The fact here illustrated in vegetable life is true, perhaps, in a larger measure when applied to moral and intellectual properties. If it cannot be definitely determined what are the physical influences and circumstances necessary to the development of an apple, neither is it possible to state what is the genesis, nor to divine the processes, intellectual and moral, by which an individual character is formed out of the chaos of material existing in the numberless accidents of life. Influences exerted in remote periods may have been silently working in the veins of intermediate generations, and now under some special stimulant or favoring condition spring forth in unexpected forms of action.

It is not always possible to know how the

good and the evil, like the wheat and the tares, come to exist in human natures, confusing moral and social relations and presenting inconsistencies of conduct that often weaken energies in action, causing defeat when success is confidently expected. The responsibility for these warring contradictions and idiosyncrasies of character may lie far back in the environments of an ancestry which for ages have been forgotten, but which are now with more or less energy asserting in present conduct the immortality of their own. Lessons learned along this line of investigation awaken increased anxiety in respect to the performance of duties with which all are personally charged. Every one seems to be placed under the strongest possible obligation to act with absolute faith toward those whose well-being must depend upon his loyalty to the right, united with zeal and intelligence of action. He may himself suffer wrong with fortitude or stoical indifference, while the bare suggestion that he may by thought, word, or deed be limiting his children's opportunities for happiness and sealing their bondage to error and sin, and that the effect of what he does will continue to influence their lives to

the latest generations, is something to startle the moral sense and cause the most reckless to hesitate. It is the magnitude of the consequences that appeals to the imagination, held under the dominion of reason. These lessons afford, too, an incentive to awaken every sluggish energy of mind and soul, that the best culture possible may be secured. The motive for well doing reaches out into the far-off future, to which all are related in the perpetuity of the impulses which they start down the ages, bearing blessings or curses. If the hopes so much encumbered with mystery and doubt, in which they have been accustomed to indulge, concerning another conscious existence beyond the grave should fail them, they may at least be certain of an immortality in the manner here suggested; they may do something that will give to living a nobler significance, that will lessen its sorrows, increase its joys. If a single life is thus elevated, beautified, and sweetened, and the good is perpetuated, then that which they have that is worthy of immortality is projected into other lives and will be carried down the ages an imperishable property of goodness; and thus they shall literally inherit the earth and have

a part in the aspirations and sympathies and in the best thoughts and best deeds of the just and true through all coming time.

A clear thinker and eloquent preacher said recently, "When I find any one who seems able to be good on work days, without Sunday service and Sunday rest, I thank hereditary influences, which have transmitted in them so faithfully the long results of thousands of holy Sabbath exercises and of thousands of pious contemplations. You men and women, who feel that you can do without Sunday and prayer and praise, be thankful at any rate that your ancestors enjoyed these things, and passed the clear results down unfiltered to your life."

CHARACTER IMMORTAL.

Said an eminent divine, in one of those sermons he was accustomed to preach, that permanently enrich the world's thought, that will hasten the millennial morning and make it easier for men to do right and be noble a thousand years hence: "In these last days of such great and beautiful things, must we lament that the picture must be erased? No; because the great end of man is not only to see beauty, but after having seen it, to live it.

The picture cannot be wholly erased. Memory and history are often the endless life of a valuable reality. Nearly all the great men of the world are in their graves. We have not seen them nor heard them. But once here, always here. Homer and Dante have not gone away. The harp of Sappho is still sounding. The tears of Christ are still falling. This greatness and beauty do not die. As the sea rolls and murmurs in the night and is sublime even in its shadows, so each great event, dying in the material fact, is caught up by memory and history, and lives on grandly in their perpetual shadows. Athens is still with us, for time has only enveloped it in a silvery mist. No book you have read and loved can ever pass away."

Men's lives are not only the medium through which is passed the wisdom, courage, and virtue of all that is behind, but they should also be distinguished and honored by their assiduity in adding to these accumulated stores of knowledge and experience. Man's permanent hold on things has never been established. The biblical writers delighted most to refer to him as something evanescent ; he was frequently likened to the falling leaf and blade of grass, and it has not

been until these later times that man has been seriously regarded as the most substantial manifestation of eternal forces, a con-course of vitalized atoms, a sympathetic aggregation of physical, intellectual, and spiritual effects. Change marks all things, from the tiny blade of grass to the star that ranges through illimitable space. Man, too, is subject to this same inexorable law. The individual disappears. This event is anticipated and preparation made to meet it. A dissipation of his intellectual and spiritual entities may also result; this may not be so important, if in thought and deed he has already taken on immortality by stamping with the impress of his character the thoughts and deeds of others, in such a measure that his life becomes incorporated into theirs, and thus a perpetuity of conscious existence secured. If his thoughts and aspirations become their property, by relation their consciousness is his. Thus it may happen that man will not depart from a world to which he has become habituated by long familiarity with its scenes, but continue here to fill larger spaces, to live a broader, nobler, and grander life, because of the increased richness and strength his moral

and intellectual character will receive from the processes of continuous accretion.

THE INFLUENCE OF CHARACTER ETERNAL.

While the individual life is a privilege, and even a boon to its possessor, considered as an element in the happiness of others, as an integral part of the uplifting forces and progressive movements to which reference has been made, it has an immeasurable importance to society and the state. Everything in this relation which contributes to the well-being of the individual is a public benefit. In this estimate of value the men of to-day appear as something more than links in the long chain of human existence; in them the currents have received increased force. These will be carried forward, and as generation succeeds generation will be multiplied to infinity. All along this slowly accumulating stream of moral and mental activity, other lives will blossom in beauty and rise in truth and grandeur, because of the inspirations that have gone out to them from present majestic moments,—moments of exaltation, of strong resolution and special effort; moments of labor and sweat, in which

have been gained superlative triumphs for truth and right, in which there has been transmuted a single instant of common time into eternal ages of joy and honor.

Under this theory of evolution character in its relation to psychical and spiritual laws becomes the most potent thing in the universe. It may properly be said that it is as eternal as matter itself. Its influence is seen to grow and to enter into all the widening channels of increasing life, and with ever multiplying force is absorbed and reproduced in changing forms, until its power has out-reached the limit of finite comprehension.

Consider for a moment the life of such a man as Socrates. His influence at first was certainly small, confined to his native city, to the people among whom he lived; even narrower yet, to those with whom he came in personal touch. In later maturity and in old age it became more marked. After his death it was more a positive force than when he lived, and with each succeeding generation the circle has widened, until at last the teachings of this great master have become constituent in the concrete wisdom and philosophies of the civilized world. In respect to the influence which character con-

trols it will go without saying that the difference between the great and the small is only a matter of degree. Daniel Webster on a memorable occasion, referring to the character and services of two eminent persons, said:

“They are no more. They are dead. But how little is there of the great and good which can die. To their country they yet live, and live forever. They live in all that perpetuates the remembrance of men on earth, in the recorded proofs of their own great actions, in the offspring of their intellects, in the deep engraved lines of public gratitude, and in the respect and homage of mankind. They live in their example; and they live emphatically, and will live in the influence which their lives and efforts, their principles and opinions now exercise and will continue to exercise on the affairs of men.

“A superior and commanding human intellect, a truly great man, is not a temporary flame, burning brightly for a while and then giving place to returning darkness. It is more like a glowing coal, having fervent heat as well as radiant light, with power to enkindle the common mass of human mind; so that when it glimmers in its own decay and finally goes out in death, no night follows;

it leaves the world all light, all on fire, from the potent contact of its own spirit. Bacon died, but the human understanding, roused by the touch of his miraculous wand to a perception of the true philosophy and the just mode of inquiring after truth, has kept on its course successfully and gloriously. Newton died, yet the courses of the spheres are still known, and they yet move on by the laws which he discovered and in the orbits which he saw and described for them in the infinity of space. The tree which these great men assisted to plant will continue to grow, although they water and protect it no longer. Its branches will spread wider and it will stretch its protecting arms, broader and higher as the centuries roll on, and far-off ages will enjoy the beneficial results of the labor and virtue of these men, which will pass down to them through the literature and the philosophy, through the wiser judgments and better moralities of intervening generations."

The great personages who have impressed their characters and their thoughts upon the world may be compared to the large tributaries of a river; the added tide of each, as it flows onward to the sea, forces wider apart

the banks and perceptibly increases the volume of its waters. The hill-side spring and meadow brook just as unmistakably contribute to swell the flood, but their modest gifts pass unnoticed.

The eternal influence of character is not less true of other men than of Socrates, Newton, Bacon, Galileo, or Webster. There is often seen a wide difference in the measure of the influence exerted, but whoever is able to exhibit in his life any special virtue or to declare any important truth that concerns the well-being of the race, will contribute to the world's permanent fund of truth and virtue; and by reason of the impressions these truths may make on his contemporaries, they will become incorporated into their lives and thence be transmitted through successive generations, expressing in the character of each the exact net value of the impulse given.

A writer, whose name unfortunately is lost forever, but who has taken good care that his influence should not fall within the limitations of a single generation, has left lines which aptly express the immortality of thought. He says :

“ Drop follows drop, and swells
With rain the sweeping river ;
Word follows word, and tells
A truth that lives forever.

Flake follows flake, like spirits
Whose wings the winds dis sever ;
Thought follows thought, and lights
The realms of mind forever.

The drop, the flake, the beam,
Teach us a lesson ever ;
The word, the thought, the dream,
Impress the soul forever.”

CHRISTIANITY AS A SOCIAL FACTOR.

That sentiment of justice and honor which is to-day the basis of confidence, the support and brace of public and private trust, is most certainly the product of a long course of religious and moral tuitions. The superstitions of the remote past, though ugly and absurd enough under the strong light in which they are now seen, have nevertheless performed an important office in fitting mankind for the reception of higher religious truths and in stimulating the growth of a class of faculties whose chief functions have been to develop a character so made up of reason and sentiment as to become the substantial and enduring foundation of all true morality. In the pride of that liberal thought which so

distinguishes the present age,—thought that has been tested by reason, the ultimate resource of judgment,—there is a pronounced tendency to regard with something like contempt the superstitions that had so large an influence in the early days of the Christian church. While the fullest credit should be given to modern liberalism, it may be fairly questioned whether equitable estoppel may not be pleaded to throwing down the ladder by which man has risen from the depths of medieval darkness; in other words, whether it may be justified in degrading the agencies by which he has advanced to positions of advantage. There is in infancy a helpless weakness that secures his respect and love. The youth in his immaturity is far less than the grown man in his strength of years and experience, yet the one precedes the other in the order of natural development. Without the weakness of the first condition and the verdant immaturity of the next the robust faculties and fully developed powers of ripened manhood are never attained. It should not be forgotten how much the present is indebted to those lower forms of religious thought which often found expression in rites and practices in unpleasant discord with the

better defined truths and more enlightened philosophies of to-day. What the world would have been had it not been for the religions and the great masters and teachers of the past, it is not easy to estimate. Take out of civilization Jesus, Socrates, Plato, and Shakespeare, and it is easy to understand that there would be a good deal less of it, and of an incomparably poorer quality.

In the great soul of the Divine Nazarene was centered all the moral and spiritual wealth of the ages that had preceded him. That which had existed before as a diffused nebula, by the power of his superlative genius was organized into active forces for good. These were multiplied and vitalized, then sent forth masked in ten thousand different forms on their ministries of civilization. With the advent of Christianity is noted the rapid evolution of a new and better class of motives, which became suddenly the mainsprings of human conduct. Moral and intellectual growth received a quickening spirit; mankind was touched with kinder and more generous sympathies, changing rude and savage barbarisms into higher types of manly courage, putting aside treachery and falsehood and exalting truth and honor.

DIVINE LOVE AS A SOCIAL FACTOR.

There are mysteries which no wisdom can explain. Whether these phenomena be classed as psychical or spiritual, whether they are esoteric or exoteric, whether they belong to independent agencies or are a property of the "subjective mind," they represent in respect to well-developed characters one of the most important formative agencies. Two persons may meet for the first time. In this meeting is perhaps involved a disclosure of very pronounced mutual sympathies. The strength of these sympathies is such that former ties and associations are overcome, and other permanent relations are created. Human life is one long story of this love, in the intensity of which it sometimes seems that all other interests are consumed. Moved by its inspiration the proud head bows in glad submission to the will of another, or humility and weakness by its subtle magic are changed to dominance and power. Each maid becomes a heroine and each man a hero, whose knightly and chivalrous courage shrinks from no hardship and dares all danger. This strange fact, which

relates to the most common and the least understood of all human experience, is not introduced in this connection because of its influence upon character, however important that may be; it is referred to as a type of the love eternal, and to suggest a possible illustration of that love which in many instances exists between the soul of man and its Divine Author.

Out of the abyssmal depths of the Infinite comes forth a silent spirit, which enters into the receptive heart, carrying with it the sweetest harmonies and a sympathy so kind, so full of tenderness and pity that the hardest lines of selfishness are softened and moulded into characters conspicuous for their beauty and usefulness. Following the analogy before suggested there are seen intimations of an affinity between the spirit of man and the great soul of the eternal, and out of this mysterious relationship arises the phenomena of "Christian experience," which has been so potential in developing a civilization in which the intellectual and spiritual are the active principles and chief supports. In these raptures of the divine love fires are kindled that consume all unworthy motives; loftier purposes are

formed, characters are purified, and from restrained desire and stimulated effort there comes forth a moral heroism, clothed with power and beauty. To these conditions belong the martyr and the saint. There are not many intelligent, thoughtful persons in any Christian community, no matter what their theological opinions may be, who would willingly lose from home and daily life this influence that has increased happiness and sweetened existence for the last nineteen hundred years. The carpenter's son, surrounded by his untaught Galilean fishermen, Mahomet in his cave, and Shakespeare shifting the scenes of his London theatre or meeting his club at an obscure tavern, were organizing and putting into action moral and intellectual agencies that were to change the lives and characters of countless millions. Whether human or divine or partly both, they had inherited the wisdom of the ages preceding them. At birth they had the experience of a hundred centuries hidden in their brains. In doing that only which was in harmony with the inspirations that crowded their receptive minds they put in motion waves of thought and motives for action that will pass on with the currents of life, sentiment, and affection,

until their energy is merged and exhausted in larger and later impulses, which will hereafter arise from new and independent causes.

THE PHYSICAL BASIS OF CHARACTER.

In now briefly considering a collateral branch of the line of thought embraced in this discussion, deeper shadows will be entered, where the lamp of reason will cast no illuminating ray on the uncertain path. If reference is frequently made to well-known writers, it will be for the reason that when walking in doubtful and dimly-lighted paths, it is preferred not to walk alone.

Besides the large and rapidly accumulating fund of moral and mental aptitudes which man has received from his ancestors, and which constitutes a safe capital on which he may base his future ventures, he stands in a stronger light and on a better plane of advantage for the use of both natural and acquired traits. It will not be seriously disputed that the culture and learning of the parent often gives increased mental force in particular directions, and this is sometimes so emphasized as to produce in the child clearly-marked capacities for special thought.

A few years ago Mr. Bain, in a work showing a good deal of careful thought, endeavored to explain the physical relations between mind and body. Starting with the alleged physiological fact that the human body contains a vast number of nerve corpuscles and nerve fibres,—about one hundred million of the former and five hundred million of the latter,—he shows with some obscurity in his processes that a definite number of these exceedingly delicate structures are appropriated and possessed with each fact or even vaguely-formed idea which a person acquires; that the same group of fibres and corpuscles cannot be used to receive and retain different facts, or facts of a different class, at the same time. These, Mr. Bain affirms, constitute the physical organs of memory, the material basis of all mental growth and action. If this theory be correct, does it not follow, under that principle of law which makes utility both paramount and fundamental in nature, that specific parts of the brain, used for a life-time to retain and crystallize specific facts, will through the persistency of use and adaptation undergo certain changes of structure, which in the end will become organic and transmissible from parent to child? It would perhaps

be absurd to expect that under the most favorable circumstances the child would have precise and definite understanding of facts which the parent had known. The limitations of reasonable expectation would end in aptitude; he would have what Tennyson expresses as "mystic gleams." These in marked cases would perhaps amount to indistinct and shadowy recollections. This appears to have been Emerson's idea. When speaking of Shakespeare he said, "What office, or function, or district of man's work has he not remembered?"

Should one hesitate to go as far as these writers have gone, he could stop with the lesser proposition that the perceptions of the child would be quickened in respect to the special branches of learning in which the parent had excelled. These questions, from the nature of the case, while interesting subjects of speculation, must be left in the same obscurity in which they are found. Accurate knowledge is not obtainable. Thought has not the properties of weight and measurement. It does not follow, however, that it is entirely without substance, or at least without the power of impressing it. Sound is about as insubstantial as anything concerning which

there is definite information, and yet it is demonstrated that the human voice or the tones of a musical instrument give impulses to the air, which in the phonograph find a permanent record. The brain is substance far more sensitive to impressions than the wax in the phonograph, and some doctor of psychics may yet demonstrate that this organ, subject as it is to impressions of the most delicate character, does in fact receive and retain the image of a word or thought, giving it out again at will or turning it over as a heritage to the next generation.

This undertaking has already been entered upon with elaborate preparation by many of the great institutions for learning. Professor Hugo Münsterberg, writing in the *Harvard Graduate Magazine* in 1893, under the caption of "The New Psychology," said: "In the series of scientific investigations now begun in our youthful laboratory the question concerning elementary time measurements and sense impressions takes a place far behind the study of the combination and fusing of ideas, of processes of thought and acts of speech, of space and time, perceptions of memory and attention, of feeling and will. A stroll through the work room, even outside of working

hours, permits one to see clearly this high development, from a glance at the apparatus stored in the glass cases. Four great groups of contrivances can thereby be easily distinguished. First, the apparatus intended to illustrate the relations between mind and body through representation of the brain, nerves, sense-organs," etc.

THE PHILOSOPHY OF INTUITION.

What is that mysterious insight in regard to things unknown which we call intuition? We "hello" to our friend across hundreds of miles of waving grain or drifting snow and our words of greeting are quickly taken up by unseen messengers and hurried along the still pathway of nature to the ear of him for whom they were spoken; and so, too, there are reverberations in the chambers of the soul of a knowledge concerning which there is no sense-perception. These intimations are always vague and indistinct. Is it a legacy of ideas from ancestors, a resurrection of memories with shadowy form from forgotten graves? There can be no doubt but that the labor and study of one generation are rewarded by the quickened insight and

keener mental perceptions of another. Henry Ward Beecher said many years ago, "If asked to what more than anything else I attribute my success as a minister, I should answer that certain something which I have received from my mother, which enables me to see the unseeable and know the unknowable."

Mr. Beecher here very clearly admits a capacity for understanding things, independent of any methods of study and without, in fact, the necessity of any particular mental effort. This property of knowing without first learning has been recognized in various ways for a long time. It was not so far back as to be forgotten by those in middle life that a person was supposed to be inspired if he spoke with ready speech and showed any extraordinary apprehension of religious and spiritual truths. Such persons were not infrequently regarded as the special subjects of Divine favor. As the world comes forward into the stronger light of civilization, there is a rapidly increasing tendency to find natural causes for every effect, and when a proper cause cannot be ascertained or satisfactorily demonstrated, there is no exigency in which a serious reference to the super-

natural will be justified. A man who in the last century was called divinely inspired and spoke with the tongue of an angel would now be known only as a man of genius. Volumes have been written to prove that William Shakespeare could not have composed the plays and other literary works generally attributed to his authorship. His writings, it is claimed, show a comprehensive knowledge inconsistent with the very ordinary scholarship of the man. These writers have been misled in attempting to measure genius by ordinary standards. Many writers of great learning and conservative thought, occupying high places in the world of letters, have often referred to these vaguely defined and faintly appreciable agencies of mind or soul. Tennyson has written :

“Something there is, or something seems,
That touches me with mystic gleams,—
Something felt,—like something here
Of something done, I know not where,
Such as no language may declare.”

And again,

“Full oft my feelings make me start
Like foot-prints on some desert shore,
As if the chambers of my heart
Had heard these shadowy steps before.”

Those who loved the grand old Quaker poet, who ministered so long to the American instincts of patriotism and to the pure in literature, will remember his poem entitled *A Mystery*. He describes in graceful rhythmic lines an idle ramble along the bank of a river that wound among the hills and mountains. It was the first time he had visited the place, and yet he says "the river wound as it should wind," and that "a feeling of familiar things with every footstep grew;" then adds:

"A presence, strange at once and known,
Walked with me as a guide;
The skirts of some forgotten life
Trailed noiseless at my side."

Goethe, in his *Conversations with Eckermann*, has discussed with much freedom the intuitional power of highly endowed persons, and he has given his sanction to Eckermann's statement of his belief in the correlative idea of soul-recognition. He says: "No productiveness of the highest kind, no remarkable discovery, no great thought which bears fruit and has results, is in the power of any one; but such things are elevated above all earthly control. Man must consider them as an unexpected gift from above, as pure children of God."

The poet Hayne, in one of his best moments, wrote :

“O swift, instinctive, startling gleams,
Of deep soul knowledge.”

The Duke of Argyll, in his *Reign of Law*, refers to these unconscious mental processes in a manner so indicative of personal conviction as to suggest that he had given the subject much careful thought. One of his most significant paragraphs is here quoted: “The human mind in the exercise of its own faculties and powers, sometimes by careful and labored reasoning, sometimes by the pure intuitions of genius, is able from time to time to reach now one, now another of those intellectual conceptions which are the basis of all that is intelligible to us in this order of the natural world. Especially have the great pioneers in new paths of discovery been led to the opening of those paths by an intuitive sense of abstract truth, which is the noblest gift of genius. Copernicus, Kepler, and Galileo were all guided in their profound interpretation of visible phenomena by those intuitions, which arise in minds finely organized, brought into close relations with the mind of nature.” “They guessed the truth,”

he adds, "before they proved it to be true." Emerson did not live to dream; he often startled us with his realisms. He saw all things in a pure white light and of an intensity that dazzled the unaccustomed eye. In explaining his literary methods, he, too, has given intimations of the same mysterious gifts. "To-day," he says, "I seek a thought, but it eludes me; to-morrow it comes unasked."

"Shakespeare," Ben Jonson tells us, "was a man of little learning." His writings indicate the widest range of information. Emerson has said of that property of Shakespeare's mind which enabled him to understand and appropriate things belonging to the realms of knowledge lying outside his reach: "He exhaled thoughts and images; what point of morals, of manners, of economy, of philosophy, of religion, of taste, of the conduct of life, has he not settled?" "Our poet's mask," he adds, "was impenetrable, and he gives us no clue to his magic power of creating."

A writer in the *Fortnightly Review* has given his testimony in the following words: "Quite suddenly a thought is darted into the mind, which cannot be traced back to any source in past experience. We find a sensa-

tion that seems to take us directly out of the circle of sense-perception." Leckey, in his *European Morals*, writes : "Mysticism, transcendentalism, inspiration, and grace, are all words expressing the deep-seated belief that we possess fountains of knowledge apart from all the acquisitions of the senses ; that there are certain states of mind, certain flashes of moral and intellectual illumination, which cannot be accounted for by any play or combination of our ordinary faculties."

Theosophy, occultism, Christian science, and telepathy have many high-minded and sincere believers, and possibly all belong to the same class of soul phenomena. Exponents of this class of phenomena not infrequently claim to act by the direction of unseen intelligence. Their career is often of great interest, and their experiences suggest wonderful possibilities in the development and use of these extraordinary gifts. The many eminent writers who have declared their belief in this exceptional power have all referred to it as the privilege of certain exalted conditions of mind or soul. It may be possible to so direct one's life that this inspirational condition, or receptivity, shall become normal and permanent. That certain persons

have been able to secure in the direction of their lives the absolute dominion of the soul power as is claimed, signifies that many others, by proper discipline and effort, may accomplish the same thing. That exaltation of spirit and unerring intelligence they claim to possess may be only an extension or enlargement of the same power possessed by many others to which reference has been made. It was said by Winter: "A great character greatly successful, shining in its righteous eminence and irradiating a beautiful grace, implies the divine element and the celestial future of mankind."

Genius speaks and acts from an inner consciousness of things ; it is esoteric, and if natural is transmissible ; if good it will survive and grow. While to-day this power is among the exceptional attributes of a few superior minds, in the near future it may become the priceless property of the whole race. There is only a narrow border-ground here between the human and divine, and whether the effects referred to belong to the realm of spirit or mind may be a question which none will be able to answer. Neither does it seem important that it should be definitely known whether these extraordinary powers proceed

from God, from a lesser and independent intelligence, or reside among the reserve forces of the mind of man.

THE ALTRUISM OF THE FUTURE.

Love is the essence of all genuine religion and the basic principle of all movements for the uplifting of humanity. In the abstract it is an unfruitful quality and is liable to dissipate in speculative inanities,—it must have an object. When this is supplied, love prospers. Spiritual love will cease to be capricious in its development, as the complexity of social relations increases and altruistic tendencies become more pronounced in social habits. Love for one another will become a fixed hereditary trait, the same as parental love or the love of the sexes. The utility of this sentiment, under the accepted laws of evolution, in time must cause it to be produced with stable uniformity. New objects for its devotion will then be found ; new ideals of saintly perfection and moral grandeur will rise up, claiming and receiving the homage of human hearts. Future generations will come to the altars of this new worship with devout souls, exalted and ennobled under the inspiration of

a love for the good and the beautiful, and they will kindle thereon fires that will warm all hearts and light the way of those who walk in darkness.

The biblical requirement, "Love one another," is now fully met in the family relation, and that other command, "Thou shalt love thy neighbor as thyself," relates to sociological conditions which are certain of being realized in the future. Family interests and obligations existed for a long time before societies composed of larger aggregations of persons became necessary. From the close association and mutual dependence of the family grew up common sympathies. These strengthened into affection, and so influenced the intellectual and emotional character of the individual that in the passage of generations, under the slow transformation of heredity, this small aggregation of persons, who were originally held together by the most fragile threads of accident or convenience, has now become by the strongest bonds that nature can forge an inseparable unit. The organization of society in its general relations does not imply the same intimacy of association as that of the family; however, it has been seen that there is a

unity of interest in society which, when clearly understood by all, will cause class and race distinctions to disappear. Each person will see the advancement of his own welfare in promoting that of all. From these mutual interests will spring common sympathies and affections, and the hope may not be an unreasonable one that in the golden ages a type of society will be developed in which the average man will love his neighbor as himself.

But it may be inquired, why waste one's time with these concerns of the future? The generations of to-day are grateful to their progenitors, who labored for their good; less grateful may be those that are to come out of the unknown and mysterious silence. Their babbling tongues, in telling the story of past achievements, may make the noblest heroisms the subject of their lightest jest. "Our mould will be turned on the careless plowshare" to fertilize their fields and increase their harvests. What matters it? Shall men refuse to pay to the future a debt they owe to the past? Tired hands and tired brains have wrought for them, and shall they drop no seed by the wayside that may spring up and ripen into harvests, even when

the recollection of their lives shall no longer exist? Society is of slow growth. That which one generation plants another may reap. It was Newton who said that when he sought particular results in any special field of thought, he *intended* his mind in that direction. What is sought for in the way of improved sociological conditions can be more speedily accomplished by leading the general thought to a consideration of the purpose desired.

THE ULTIMATE DESTRUCTION OF EVIL.

Physical bodies, in all their complex forms including living organisms, are chiefly chemical effects, an aggregation of molecules which under the operation of the mysterious law of life have been brought into relations that continue with uniform persistency until the vitalizing principle is withdrawn; then the relationship is destroyed and separation again takes place. Could one analyze the body of a healthy person in the freshness and vigor of youth and determine with precision the proportion in which its several constituent elements are held, the possibility is suggested that this same equilibrium of health and

youth could be preserved through the medium of the blood. Sickness or decay would indicate that the harmony of natural relations had been disturbed, that molecular action had been unduly increased or diminished, and that by supplying some property of which the body had suffered depletion, or by reducing some excess which had come to exist, the required proportion being re-established health and youth would be again restored. Those most skilful in the use of medicine have heretofore been compelled to content themselves with a knowledge almost wholly empirical. Science is yet young; it is, however, ambitious and resolute. To the urgency of its demands biology must ultimately yield all its secrets. When this is done, disease will disappear and the years of man's life largely increased. This of course implies less suffering and greater opportunity for the race. Pain is useful only when it directs the way to truth; when the truth is found, the guide may be dismissed with advantage. Social disorder is the result of conditions that ought to and will pass away; animalism weakens under the refining processes of civilization. With light there is heat; that which illumines the mind

warms the heart. With a higher wisdom and a better comfort will come a greater tenderness for the unfortunate and a greater respect for the rights of all. Probably five persons out of six are a "law unto themselves." They are guided by their intelligence and moral sense and never wait to ascertain what the statute requires. Their appeal is to conscience and not to courts. That social element from which proceeds disorder and crime is certainly becoming smaller and less a menace to peace and security. It is not true that "the good die young;" statistics prove the contrary. To the righteous has been promised length of days. This promise will not fail, for to its fulfillment is pledged the power of the moral government of the universe; besides it is based on law that is fundamental, and one that underlies all progress. The good men are the patriarchs in every community. The average life of the good man is not only longer than that of the bad man, but the influence of the former is much greater and more enduring than that of the latter. Good is therefore making its way with such an immensely preponderating force as to promise the ultimate extirpation of evil.

The advance made in respect to mechanical science, under a wise and just arrangement between capital and labor, will materially lighten the hardships of the wage earners. The increased facilities for production must certainly shorten the hours of labor and relieve much discomfort to many, who to secure cheap rents are compelled to live long distances from the place of their employment. Besides, the higher wages paid will secure better and more abundant food. A moral and intellectual elevation will supplement the improved physical conditions of this class. All things seem to combine to hasten man forward into the green pastures of the future. Through selfishness men learn to become unselfish. They desire to be happy, and thus learn that in order to become so they must ease the burdens and contribute to the happiness of others. They desire also to live secure in their homes, and they find that this is impossible until they take away the motive for crime and point the evil doer to the way in which he may enjoy the fruits of peaceful and honest labor. In this correlation of moral and intellectual forces man speeds onward to the millennial morning. The heavens may not roll together like a scroll nor

may the elements melt with fervent heat; and the last enemy, if not destroyed, will be turned to a friend, and glorified man will be clothed with the attributes of absolute moral perfection.

God of all times, and to whom all means are adequate,—

With spirit sweet, let overflow
The grace that prompts a noble deed,
Into the hearts of high and low,
Into the lives of all that need.

In righteous cause, help us to fight
With arm of power. May we be strong
To save beleaguered right,
And smite with death the wrong.

On arid soil let fall thy rain,
That none shall plant and toil in vain,
And bless thou too the seed we sow,
That harvests fair for others grow.

Help thou our souls' inmost desire
To win through work a level higher,
Make right advance and truth ne'er fall,
And righteous man high priest of all.

NO EXCELLENCE WITHOUT LABOR.

The rules to which one life successfully conforms may be too narrow for another.

Acbar and Nadir were children of the desert, and they bore for one another the love of

brothers. Acbar set a snare in the jungle and caught a lion's whelp, and he said, "I will make glad the heart of my brother Nadir ; the young lion shall be his." Then Acbar brought the gift to his friend, and the lads having made a cage fastened the little captive with a strong cord. They gave him food, and each day brought from their father's tents flesh and milk for the young lion to eat. He grew in beauty and strength, and the lads found in his attention much delight. One day Acbar, returning from the desert, found the cage broken and the lion gone. The mangled body of his companion Nadir explained what had happened. Acbar's unfortunate gift, intended for his friend's happiness, had been the means of his destruction.

The moral of this story will as well apply to the mistakes of education as to mistakes in the formation of social and convivial habits. There has been much loss of opportunity and of energy on account of the efforts of well-meaning friends in trying to force development in the line of the greatest resistance ; trying to make of a young man or woman something entirely different from what nature had intended. The admonition of Longfel-

low was all right.—“Study well,” he said, “wherein kind nature meant you to excel.” And when one is sure he is in the right, he may push on as though driven by an inexorable necessity.

It is not meant by this that young men or young women should pursue their education or engage upon the subsequent duties in life with the feeling of a slave whipped to his task, but that whatever they undertake should be pushed with an energy that is born of enthusiasm. They will find rest in labor, if it is congenial. The greatest pleasure people ever enjoy comes from the successes that repay honest and intelligent work. When the ruby currents that fill one's veins are strong with new life, he ought to fear no defeat nor be deterred by difficulty. Undertakings that involve labor, endurance, and courage should be entered upon with a “sublime audacity of faith.” When this is done, success will await only convenience in coming.

It is a mistake for any one to begin the “hustle” of life with the viciously false notion that everybody else is exclusively engaged in taking care of themselves. There is in the world much that is unselfish, much that is

heroic. There are many who are cheerfully bearing others' burdens; and if it be true that there are also those who oppress and insult humanity, there are others, too, whose hearts swell with resentment because of the wrong. If weakness is trampled upon and innocence outraged, there are also eyes flashing indignation and hands outstretched to raise the fallen and uphold the just. Life is found to have both a pathetic and a heroic side. There are those who strive with persistent assiduity, but are unsuccessful in winning the prizes for which they contend. Others move on from one success to another, like conquering heroes whose progress none can oppose. The difference between these classes in the results secured does not, as many suppose, distinguish the weak from the strong nor the wise from the foolish, as the race is not to the swift nor the battle to the strong. There are other things than prizes, often of vastly greater importance, to be considered when computing results. Emerson has said, "If there is anything you want, pay the price and take it." This expresses a truth which has been demonstrated by universal experience. "Cent per cent" is the rule. Nothing of value is ever achieved without labor. "Vic-

tory," said Napoleon, "belongs to the persevering." George Eliot accredited nothing to luck and placed a low estimate upon genius. She said, "With success there is some science in planning, some skill in executing, and withal much patience and labor."

ACQUISITION OF INTELLECTUAL RUBBISH.

That great man whose head was always above the clouds, whose thought has given to the literature of this age its greatest value and highest perfection, a man who computed values by absolute standards and whose estimate never fell short and never over-reached, declared, "If a man fails, he has dreamed when he should have worked." Aspiration and a talent for work are the best gifts which any young man or woman can possess. Nothing else can help them so much in subduing the obstinate forces that will frequently obtrude themselves in the pathway of merited advancement. If in one's school days he has been so fortunate as to acquire a love of learning and afterwards to strengthen and confirm the passion through the habit of study, his education will continue and prosper, and by slow and gradual accretion intellectual char-

acter will be built up, and in this pleasurable toil there will be gained power and a satisfaction which are the exclusive property of ideas. But right here it is desired to caution young persons against impatience and distractions. The fruit that ripens early is not that which usually possesses the best qualities. The maturity that waits until the autumn shows in its perfection the substantial and permanent elements. Precocity is of doubtful advantage. Straw and shavings kindle quickly and blaze brightly, but it is the hard black anthracite that gives the enduring heat. Growth and a healthy expansion of mental power should in all cases be the object in view. This is a process that, beyond certain narrow limitations, cannot be crowded without an impairment of vigor and the encumbering of a class of intellectual activities which cannot be sacrificed without a loss, for which there is no compensation. The supply of mental food should never be greater nor less than the capacity for assimilation; a famished brain is no more to be pitied than one indulged in gluttony. There are few heads so capacious as to afford room for useless vagaries and superfluous facts.

The story has been told of a mother who

had bought for her little boy a new suit of clothes. After a few days his garments appeared to have lost something of their original form; in places they were too large and in other places too small. The fit which at first was satisfactory had been lost in unshapely wrinkles and protruding parts. An investigation disclosed that little Ned had converted his pockets into general storage to the extreme limit of their capacity. They contained such treasures as old spools, pieces of chalk and rubber, bits of string and paper, a tin cup, broken door-knob, etc. The child in his want of knowledge concerning values had accumulated these worthless articles, under the impression that they might be made useful. Many persons waste years of valuable time in storing up intellectual rubbish, with no better understanding of values than had little Ned. A merchant could crowd his warehouses with articles that can neither be used nor sold. They would represent to him no actual wealth; he would, in truth, be the poorer by reason of this foolish undertaking, in the fact that his useless merchandise would occupy space that might be otherwise appropriated with profit. And thus it is with one's mental properties. He may gather into the

store-house of the brain many facts, and yet remain unlearned in every true sense of the word. "Knowledge comes and wisdom lingers," says Tennyson, and he is right. The expenditure of time and mental energy is not the only price one pays for the trifling and worthless things he gathers from poor books and the unfortunate associations of life. The inanities of literature and of society have each their special vices, which weaken mental energy, cheapen the aspirations, and in the end lead to intellectual and moral atrophy.

THE READING OF BOOKS.

One's cultivation and growth must, it will be understood, come largely from books, and of these there is no end. In the choice of reading much care is required; not, however, because of the great number of books that are affirmatively bad, for even the worst will often be found to contain something instructive. The value of books is relative, and among the best some will be found better than others. Selection must be made, for even of those having great value only a small portion can ever receive the attention of the most diligent student. In reading, such authors

should be selected as are best suited to the mental conditions of the reader, if general culture alone is the object sought.

The purpose of reading more frequently than otherwise is twofold. First, to supply the mind with such nourishment as will promote growth; second, to acquire a knowledge of special facts. Bacon said, "Reading maketh a full man." Without it there may be a vigorous mentality, with abundant power for action in particular directions, but no broad culture or ripe scholarship. Individual experience is limited, and knowledge obtained in that manner must be supplemented by the available thoughts and experiences of others, if one would round out to fulness his mental character. Reading will be attended with little profit, unless it is done understandingly and with a studious habit of mind. This can be best secured by stimulating an interest in the subject to which the reading relates. As food taken into the stomach to satisfy a keen appetite will in most cases be better digested and assimilated than when the meal is eaten with little relish and as a matter of habit or duty, so with the reading of books; if curiosity or interest in the subject is sufficiently active to keep the

various faculties of the mind alert, good will result; but when interest flags, it is only the severest mental discipline that will prevent inanition.

It is not so important that the memory should retain permanently, or even for any considerable period, the particular thoughts and facts acquired in reading; if the attention is sufficiently arrested at the time to prevent nebulosities and to cause the thought or the fact to be distinctly apprehended, the substantial benefit has been secured. If there has been assimilation, growth and fertility necessarily follow. When the newly acquired facts or thoughts have entered into a sort of mental union with those previously acquired, the chief advantage has been gained, new riches have been added, and increased power will result; mental conditions are changed and a different status is fixed; a departure has taken place and another mental character will appear, qualified by the latest study or the latest book, which will represent the product of all that has gone before. Many analogies are presented in physical nature.

In the spring-time the farmer carefully

loosens the soil around the roots of his fruit trees. A fertilizer is then spread upon the broken and aërated ground, then there is skilful pruning, after which it is left to the generating forces of nature to develop the fruit. The soft winds and warm sunshine start the fructifying currents. Bud, leaf, blossom, fruit, each follows in its order, and each receives from earth and air, from the light and the darkness, from the sunshine and the storm, elemental gifts. In the chemistry of nature a union is made, and in the perfected fruit is found the result of all the co-operating forces employed by man and never-sleeping, persistent nature.

But suppose the blushing peach were endowed with sentient life and thought; could it distinguish in the compounding of its elements and say that this is the product of the farmer's digging, pruning, and fertilizing; this came from the hand of nature; this fiber was given it by the earth; this nectar fluid was brought on the wings of the wind; here sat the dewdrop, with pencil and brush to give form and color? No; unities of accretion have lost their individuality, and though indistinguishable they still exist as parts of a

new and more complex character, which proves the unity of nature in the miracle of creation.

The interpretation of this analogy will express what is meant by mental growth. In reading the best books one is affected with the personality, the inspiration, and the genius of the great men and women who have gained preëminence for wisdom, on account of exceptional aptitudes and opportunities in respect to special departments of study. This intimate and continued communion with the masters, who still come at the student's call and who will always be within easy reach, will lodge in the fertile mind a nebulæ of wisdom out of which the creative genius will form new worlds of thought.

HARD WORK ESSENTIAL TO SUCCESS.

An eminent preacher once declared that at twenty he began to gather the materials for a castle, and at forty he was content to use the material he had secured to build a wood-shed. This remark may signify how far the ambitions of youth will carry one beyond the possibilities of achievement. Disappointments of this kind generally arise

from misdirected energy. It is only when efforts are concentrated along the working line of one's desire that his dream of castle-building is likely to be realized. Emerson was more encouraging when he said, "That which we earnestly seek after when young will come to us in superfluous abundance in later years." The divine and the philosopher saw the two sides of one important truth, and both spoke from the standpoint of a different experience. One had dreamed and the other had worked.

It is related of Daniel Webster that on being congratulated on account of a particularly brilliant passage in an after-dinner speech he confessed to having first written it several years before; that it had been repeatedly changed and rewritten, and when thus perfected with careful painstaking and labor was memorized, confident that an occasion would arise when it could be used with effect.

Edward Everett, it is said, when preparing a lecture wrote to a distant friend, asking his judgment in regard to the propriety of a particular gesture mentioned. Both of these men attained a very distinguished place in oratory, and notwithstanding the pressing

demands on Mr. Webster's time in connection with his profession as a lawyer and a statesman he forced his attention to a careful consideration of such details as gave weight to his personality, and caused courts and senates to yield their judgment, under the influence of his majestic thought, expressed in fitly-chosen words.

The successful man must not only work, but he must do so unflinchingly. Growth proceeds from continued activity; its forces are persistent. Genius is capricious, and perhaps more frequently than otherwise is a curse to him who possesses it, while the gift of application is always a blessing.

Genius has lightest wing and plumage of richest dye.

Like a comet, watched in its mysterious flight,
Dazzles, with sudden flame, its passage across the sky,
Then is forever lost in the darkness of the night.

Work rises with toilsome feet. Clad in dust and grime,
It onward presses through the long expectant day,
With patient, upward step. Each added steep to climb,
It borrows strength from hope,—life's anchor, beam, and
stay.

The slow ascent is gained at last,
Around are azure skies.
The guerdon won, all toil is pass'd,
Work wins the better prize.

Longfellow has pointed out the pre-
ëminent advantage of work in four short

lines, no less graceful than suggestive. He wrote :

"The heights by great men gained and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

INTELLECTUAL AND MORAL GROWTH.

While in considering the qualities and quantities that most contribute to success labor is here given the place of highest honor, the writer is not to be understood as estimating cheaply those exceptional and extraordinary gifts of nature which enable their possessors "to see the unseeable and to know the unknowable." If one is a lover of learning, the fact will signify a good deal in respect to his mental character; it imports a habit of study. The more this habit is persisted in, the more it will become accentuated and confirmed. George Eliot said of one of her characters, "Tito was experiencing that inexorable law of human souls,—that we prepare ourselves for sudden deeds by the reiterated choice of good or evil." In other words, habit crystallizes and confirms the predominating tendencies of one's nature. What is often done becomes easy. This fact is the

secret of the artist's skill and one of the principal elements of scholarship. When the proper direction of one's life is secured, healthy activity, attention, and diligence will do the rest. A distinguished and popular writer has said: "Our habits make a moral tradition for our individual selves, as the life of mankind at large makes a moral tradition for the race, and to have once acted greatly seems to make a reason why we should always be noble."

This faithful gathering up of facts and appropriating thoughts day after day and year after year and making them a part of one's mental and moral life is what constitutes growth. Whatever a person gains in this respect will attach permanently to his personality. The increased soul and intellectual energy acquired will become a generating force that will lift him up and carry him forward when his natural powers fail or are inadequate to meet the exigencies which have arisen.

Tennyson has written :

"Men rise on stepping stones
Of their dead selves, to highest things."

And again,

“Reach out the hand through time to catch
The interest of well-spent years.”

These lines express the lesson which it is here sought to make plain to the reader. Nothing is lost; mental and moral force, as well as physical, is conserved and correlated. Diligence will be rewarded by the richer accumulation of mental resources. There will always be quicker and clearer perceptions and larger capabilities for action. It is not the fact which lies hidden in the storehouse of the mind that gives power; that fact, however important in its special character, may never serve any useful purpose as an independent agent. Its usefulness may arise wholly from its relation to other facts. A wheel separated from the machine of which it is a part will be of no particular value, and yet the machine will be useless without it. The artist's brush has touched the canvas. The spot being carefully examined nothing is found but a daub of color, considered by itself without beauty or artistic effect, but when the picture is complete it is discovered that this particular touch of the brush has its importance in its relations to the whole. Thus it is that one's education is made up of the units of his tuitions and his experience. Standing alone

many of these units, perhaps most of them, are without special value, but in their relation to others each as a part of the whole is useful and sometimes indispensable; they are the threads that make the strong cable. Seed is planted in the fertile earth, but it will not germinate unless other things are supplied; there must be heat, moisture, light, and air. So, too, a single idea will not thrive except it is nourished from the contact or association of others.

Everything one does or neglects to do (for failure to act, when action is necessary, becomes a potential agent for evil), changes his relations to his former self. He is either better or worse; there is added fertility or sterility; there comes an increased richness of intellectual and moral natures or a greater impoverishment. He reads a book and is never afterwards quite the same. If the author has secured his attention, he will leave in his mind something of the thought of the book, and thereby his mental character will be modified to the extent that he is impressed and influenced by the thought with which he has been brought into touch; subsequently his observations will be made and experience had under different lights. He will view

things from a different angle; he will estimate conduct and compute values from standards that have perhaps unconsciously been changed. This touch of mind, so delicate as to defy all sense perception, is of daily and hourly experience. There is imparted thought and thought-bearing suggestion; there comes from others through the silent pages of a book and in a thousand other ways the inspiration of facts and ideas that stimulate growth and impel action.

THE SCHOOL-HOUSE AS A SOCIAL FACTOR.

Education is a slow and often unconscious process. It begins with the first sensation of pleasure or pain experienced by the infant folded to its mother's breast, and ends, it is hoped, in the perfection of one's intellectual nature, if such a thing is conceivable. The processes of growth and development will be hastened or retarded, as opportunities for each individual are supplied or withheld. That which most concerns society at this time is not the free coinage of silver, protection of our manufacturers, or the extension of commerce, however important these questions may be, but the building up of a civilization

that shall become the hope and glory of the coming centuries, founded on the basis of a manhood, elevated to the highest plane of moral and mental culture. The social, political, and economical interests of this country will depend almost wholly on the moral and intellectual conditions of its people. The products of the school-house, instead of the farm and the factory, are first in their importance.

"Still sits the school house by the road
A ragged beggar sunning,"

sang the poet, and yet with all its neglect and modest pretensions, in its latent potentialities are wrapped the well-being of the race. The solitary school-house by the roadside, "where the sumachs grow and blackberry vines are running," with its "door-worn sill" and "charcoal frescoes on its wall," is greater, in respect to the benefits secured, than the railroads which hold state to state with iron bands; greater than all the navies which float upon the seas; greater than all our broad fields of wheat and corn; greater than banks, stores, or factories; yea, greater, a hundred times, than all combined, "for out of it proceeds the issues of life." From the bosom of this "ragged beggar" comes forth

increased intellectual and moral energy, endowed with the genius for creating; in this humble, out-of-the-way place is generated a force that moves the world, without discord and strife. It builds ships and railroads, it plants fields and gathers the ripened harvests. Without the awakened and stimulated aspiration, without the quickened and disciplined mentality that comes from the schools commerce would be impossible and the railroad and navy unnecessary; without this support the intellectual life and activity which so distinguishes this age and this people would languish, and a degeneracy would come to exist, involving all interests, financial, political, social, and moral. In a government of the people stability and greatness will depend upon the intelligence and virtue of the individual citizen.

COMPULSORY EDUCATION.

Men "do not gather grapes of thorns or figs from thistles," neither can wise and permanent government be founded upon the quicksands of ignorance and degradation. Carlyle has said, "Anarchy ceases to be anarchical when it comes to have a soul in it."

So, too, the dangers that threaten the peace and perpetuity of this republic will disappear when the masses are taught to think. Ignorance is the one element of weakness and discord from which there is most to fear; it is the ugly and deformed mother of crime, passion, and pauperism. The state has a right to protect itself against these evils, which threaten its peace and stability, by the enforced education of those who are to become its citizens, and to provide for the minimum of weakness and danger and the maximum of strength and security. It is incumbent upon the state, if parents or natural guardians fail to do their duty, to attend to this matter, in which it has a very large contingent interest. The state will sustain an incalculable loss if its future citizens are not educated and fully equipped and qualified to perform their part in making and executing the laws, and otherwise controlling the passion and turbulence that are likely to arise where unwisdom and selfishness abound. Influence is not measured by length of days, nor by the number of years. The lives of men and women, their characters, their words and deeds, will be incorporated into other lives and characters and will become

the basis of living thoughts and worthy deeds all along down the ages of the future. This generation may render blessings to posterity by a faithful insistence that children shall not be defrauded of their birthright to a common-school education, and that after school days are ended, the hours of labor shall be so shortened that opportunity will be afforded to indulge scholarship in those whose aspirations have been awakened by earlier tuitions.

THE COMING MAN MERCIFUL.

True manhood calls for a large measure of manliness. The soul must be discernible in conduct. "To bind the hearts of others to his own" one must not only be just and upright, but besides this his acts must show that his heart is too large and too full of generous sympathy to be concerned only with matters of personal advantage. There must be such abnegation of self that he will be willing to do more than the social compact requires, in his efforts to advance the well being of others. A person who is indifferent to the happiness of his fellows, no matter what may be the accidents of fortune or education by which he is

affected, occupies a low plane of manhood, and is not to be congratulated on account of his attainments. A person who cannot so far subordinate his selfish instincts as to do unto others as he would that others should do unto him does not stand in the front rank of Christian endeavor, nor can he be called honest in any true sense of the word. The true man is less intellectual than sympathetic; he is attracted more by heart throbs than by brain scintillations. A cold, calculating mentality, like the dynamo or steam engine, has its business uses, but no other, and like a tiger it may be admired for its wild grace and ferocious strength, but never loved. It is praiseworthy of course to perform faithfully one's engagements; it would be blameworthy to do less. The formal words of a contract express the legal obligations, but there is generally something else understood and implied; something perhaps in the engagement to be emphasized or something to be qualified. The dialectics of business and of social life have failed to express the exact intention of the parties; there is a soul in the bond that appeals for interpretation to the souls of the obligor and obligee. When that occurs, a literal performance of the contract according

to its letter will acquit the party bound, but a chivalrous regard for one another's rights will cause the contract to be performed in its spirit instead of its letter. There may be something for justice to add, or something to be taken away.

In the *Merchant of Venice*, Shylock is represented as having loaned three thousand ducats, and to secure repayment takes a bond from Antonio, conditioned that in case of forfeiture he should be entitled to take a pound of flesh from the body of him who signed the bond. Shylock, when claiming his forfeit, reasons in the following faultless manner :

“What judgment shall I dread, doing no wrong ?
The pound of flesh which I demand of him, is mine,
And I will have it ;
If you deny me, fie upon your law,
I stand for judgment. Answer ; shall I have it ?”

The bond of course was held good, and for a reason just as valid now as then, for the literal performance of a contract. It was urged that it should be nullified in the interest of mercy, but Portia objected, saying :

“It must not be.
’Twill be regarded for a precedent ;
And many an error by the same example,
Will reach into the state ;
It cannot be.”

The magnificent duke voiced the moral sentiment of to-day much better than that of two centuries and a half ago, when he characterized Shylock, seeking the forfeit of his bond, in these words :

“Inhuman wretch,
Incapable of pity, void and empty
From any dram of mercy.”

This sentiment is born of a spirit that belongs to the future more than to the past, and in its continued modifications the accumulated experience of mankind will give to it an increased tenderness. It will express the greater value of human rights and human hearts than silver dollars and golden ducats.

THE DIVINITY OF JUSTICE.

That man who has made most illustrious the philosophic literature of this age refers to “the mystic line” which separates the interests of one person from those of another. There are not always high walls or deep moats dividing “mine from thine.” One may sometimes pass from one side to the other without being conscious of the fact. Appeal may be made to contracts and to

courts and no clue as to the location of the true line of separation obtained, unless it is pointed out by that divinity of justice, whose throne is the soul of the righteous man, without whose inspiration and guidance both the law and the contract will frequently become instruments of wrong and oppression.

Opinion is often the result of causes remote and complicated. Things are judged as they are seen and understood from different angles of vision. Disagreements therefore concerning a great variety of subjects are to be expected, and in fact are among the most common experiences. A consciousness that one is often wrong should make him tolerant in respect to the infirmities of judgment in others, and when he finds that he has mistaken the wrong for the right and that another has been injured because of his error, he should hasten to make apology and offer reparation for the injury done. And so, too, he should be no less considerate of those who have rendered to him evil for good. One of the sweet singers of American literature has said :

“Forgiveness is the fragrance, rare and sweet,
That flowers yield when trampled on by feet,
That reckless, tread the tender, teeming earth.”

Prerogative and pride of opinion, which prevent an acknowledgment of wrong and the reëstablishment of mutual confidence on the basis of respect and true manliness, are inconsistent with a just conception of both one's privilege and his duty. The story is told in an old book that two friends for some trivial cause had become estranged, but afterward desiring to be reconciled the question arose, as it frequently will, as to which of the two should make the first advances. The oracle was consulted, and his decision was that the best hearted of the two should be the first to come forward with offers of peace and reconciliation. Life is too short and too crowded with its important concerns to justify one in nursing enmities, or in withholding from the meanest of his fellows an act of justice.

BELIEF IN GOD NECESSARY.

Studies that engage attention, except perhaps those that relate to exact science, will create moral as well as intellectual activities. While science does not strongly appeal to sentiment, it is full of noble suggestions. The heart and its warm sympathies may not become involved, but careful search after

principles that lead to definite results, principles that underlie all physical phenomena, that antedate worlds and will exist unchanged when chaos shall come again, will be a labor well appointed to elevate character and give to conduct such support as to safely fortify it against the temptations that arise from the lower class of instincts, appetites, and cheap desires for distinction. In the study of history, philosophy, and general literature, one will find much to stir thought concerning the question of moral duty, and he can hardly fail to be impressed with the obligations resting upon him in this respect. He will learn to hate the wrong from often seeing it painted in colors that appropriately describe its native ugliness, and in the same manner that his repugnances for violence and oppression and deceit are formed and incorporated into his character he will come to love justice, honor, and duty; and the contemplation of these qualities will so far involve the sympathies and affections that unconscious and involuntary action, recognizing the good, will take the place of those exclusive and selfish instincts which prove his relationship to the primitive savage, and which centuries of heart throbbings and gen-

erous culture have not been able to subdue nor even to wholly disguise.

If one is living without a god, he should make haste to find one suited to his personal needs, and in this respect he should not be easily satisfied. That which is worshiped should be nothing less than the absolute. Life is too full of nebulosity and conduct too much entangled with duty and desire, with belief and doubt, to trust one's self in action without a guiding and governing spirit. A frequent recurrence to fundamental principles is indispensable in character-building. No man can be absolutely self-reliant, nor can he be certain of the integrity of his conduct without standards of an infallible character and without faith in a "divinity that hedges him about." It will often become necessary to test his conduct by these standards, and to ascertain through communion with the great soul of the universe and its invisible relations whitherward he is being led by the instincts of his nature; whether the circumstances that influence his daily action curb his better impulses or set them free.

It is man's privilege to command, and one after another of the great orators, poets, historians, and philosophers, whose luminous

thoughts and words have been the best inspiration of the past, will come forth from their retirement and discourse to coming man from the riches of their wisdom and with most exalted mood. These men have left of their lives all that is worth preserving. Their frailties have gone, but the imperishable thought remains. These have been selected and carefully winnowed of everything that has not been touched with the powers of life. What a privilege this. What incomparable opportunities for knowledge and growth.

MAN MAY MAKE HIS OWN MANHOOD.

Manners belong not wholly to the embellishment of conduct. For such uses they are important, it is true; to most persons they have a deeper significance and are properly regarded as an index to character. Chesterfield was no doubt more distinguished for his polished manners than for good morals. Notwithstanding many notable exceptions the rule holds that manners express the sincerity, goodness, and nobility of the soul, and they who possess them, Emerson says, may enter anywhere and be sure of a welcome. Manners not based upon character are as unreal

as the "painted ship upon a painted ocean;" in such case they will consist of disguises which will deceive no one of penetration. No matter what the mask or how skilfully worn, an Argus-eyed world will find it out and put a true estimate upon what it was intended to conceal. Plausible words, simulation, and dissimulation are the coins of cheats and mountebanks, and will be stamped with the discredit of honest people.

Life, with its traditional curse of briars and thorns and its fabled sources of sin presents man with such hopes and possibilities as should stir every sleeping energy to wakeful activity. There are toil and self-denial in the road before him always, but there are also flowers of beauty that he may reach out and pluck; there are joys, many and substantial, to reward his labor. In later life there may come to him honorable triumphs, hung with the jewels of well-spent years, in the enjoyment of which there will be satisfaction, fruition, and compensation for all the pains and disappointments he has been called to experience. He has the example of the wise and good of all ages to inspire and encourage him. There is a potential intelligence in the moral government of the universe

that returns cent per cent for every neglected talent, every wasted energy, and every vicious indulgence. It is inexorable in its decrees and leaves to no chance the rewards due to lives devoted to honest effort. He should strive therefore to perform worthily in all things, to neglect no opportunity while the day lasts to add to his knowledge and usefulness. He should plant in fertile soils and be diligent in all things that will enlarge, dignify, and ennoble manhood; and when the deeper shadows come to flit and fall along his pathway, he may look back through well-spent years, with the satisfaction of knowing that he has enjoyed no pleasures he did not earn, and that life has been made sweeter to others; that it has had a broader and richer experience and deeper significance because of his efforts.

In the nebulæ of matter, in the chaos of elements there are available to man the materials of which he may select, organize and build, with either honor or shame. The election is his; which shall it be? There is something here to pray for, there is something here to strive for; one will be vain without the other. Providence gives nothing as a boon. That which one prizes so lightly

as to be unwilling to give the price of his labor will always be withheld.

Then struggle up with faith sublime,
Slipping perchance, yet higher climb.

A good heart and a healthy, well-cultivated mind are the pillars upon which all great characters rest. They are the Jachin and Boaz, between which the noble men and women of all ages have passed to receive the approbation of the wise and just. At their base are usefulness and strength; their capitals are adorned with flowers and chaplets, distinguishing the grace and beauty of words and deeds, expressing sweetness, dignity, and power from the coarse repugnances that come from rude natures and unlettered lives.

When all of planting has ripened into harvests, when the dreams and hopes of youth have crystallized into the substantial forms that brains have conceived and hands have shaped; when all the moments of opportunity and attention have been gathered and connected into the beautiful structures which have grown out of fidelity and patience; when the evening hour approaches, may all look back with the satisfaction that

comes from having chosen wisely in the application of their time and energy. Here Emerson adds,

“Go speed the stars of thought
On to their shining goal;
The sower scatters broad his seeds,
The wheat thou strewest be souls.”

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